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THOUGHTS TO YOUTH.

No V.

Baccalaureate Address, delivered at the Annual Commencement of the Cincinnati College, September 25th, 1822, by the Right Reverend Philander Chase, Bishop of the Episcopal Church, and President of the College.

(Concluded from page 326.)

YOUNG GENTLEMEN,

I did intend to speak to you of the *second class* of unbelievers, of those, who, to extract the sting of guilt, would strangle the conscience which inflicts it; of those, who, to rid themselves of the sensibility which proves them human beings, would change their nature to that of the worms they tread on; of those, who, to remove the dismal prospect before them, would put out the eye that beholds it; who, to save themselves the trouble of preparing for a future state, would affirm that *that state* does not exist; —that man *dies*, as in his body, so in his soul; that the grave is but the house of eternal oblivion; and that annihilation is the only epitaph appropriate to the tomb of man. Of such I did intend to speak; but it would be a useless task. Besides, the discourse would not suit the audience. None of you, not a person present, but shudders at the thought of Atheism. You must, you do, see that instead of mitigating the evils of life, it would render life itself insupportable. Instead of blunting the edge of human misery, it would add poison to its point. Instead of lightening the load of human woe it would accumulate its weight with the wrath of insulted Heaven; and all that now cheers your hearts would be crushed irretrievably in despair.

When the contrast, between the Christian religion and Infidelity, is drawn from a display of the resources of each; these resources being appreciated, not according to conjecture, or any private opinion, but according to what all know and feel to be the woes and wants of our common nature.

What more reasonable ground than this can be assumed to determine your choice in that which of all others concerns you most,

—your peace of mind in this, and your happiness in the eternal world. Exposed to evil of every sort in your journey, and to death in its end, how ought you to bless the Lord for his goodness in making your very wants and woes, your miseries, and your death itself, plead with you *now*, at your commencement in life, to chose the path which in its progress, can afford the cure to all the ills you suffer!

Yes, even to *you*, though a party concerned, doth your Maker, by his providence, make the appeal for a decision in favour of *your own* temporal and eternal happiness. Even you the children of sin and sorrow,—born to trouble,—full of disappointment from the cradle to the tomb—overloaded with care,—agitated with anxious and even *unavailing* wishes;—distracted with reflections on the *past*, restless under the *present*, and unable to provide for the *future* portion of your life;—a life which you know to be so short and so uncertain in itself; which terminates in—(except by revelation,) you know not what, save the pale face of death and the corruption of the grave—even you, thus deeply interested, are permitted, yea exhorted, to draw the contrast between Christianity and Infidelity—between that which is framed by the hand of Heavenly Mercy to obviate all your evils; and that which in life wipes not a tear from your eyes; and in death, leaves you in despair.

Who of you, that can *reason*, would not here be reasonable? Who that can feel, would not here be moved? Who, that can judge, would not here be judicious? Who, that can hope, would not here repose himself on the only rock, where hope can rest?—On Jesus, the Redeemer of mankind, the Saviour of the faithful; on Him who felt all our sorrows, that we might be joyful; who bore all ours sins, that we might be justified; who died that we might live; and who rose that we might triumph o'er the grave. Great God of mercy! who will not deserve his misery that will not take this way of mercy to be rid of it?

That Christianity has your decided preference to all that can be offered to entice you into the path of Infidelity is, and must be, presumed. But, remember, that your decision must not rest in your mind. In its very nature it is evident this decision must from the head proceed to the heart and whole affections; or the blessings, which Christianity holds out to you, will be none of yours. None can bear the ills of life, but those who realize, in their hearts belief, that the hand which imposes them is the hand of mercy; and none who have lived the life of the wicked can finally die the death of the *righteous*. The procrastinating, the wavering, and the luke-warm, are equally excluded with the open Infidel.

Commence then the career of life as candidates for eternity. Cheered by the bright prospect set before you in the world of glory, let all the small things, whether prosperous or adverse, in this, be as things beneath your feet. Elevated by Christianity above their influence, reach forward to the mark of the prize of your

high calling. Whatever secures your attainment of this, that, and that alone, is worthy of your efforts: and whatever calls you off from the attainment of this, that of all things, is to be avoided.

Young gentlemen; one last word more before we part. Remember that however well-resolved and strong to pursue your journey you may at present feel, yet your resolutions are but vain, and your strength is but weakness, without the hand of God continually to support you. To *Him*, therefore, continually look, in all the vicissitudes of life. In prosperity remember that it is God alone who gives it. In adversity, 'tis He, who orders it for your benefit. To Him, then, address your prayer for strength to bear the one and the other. Depend on Him in life, and He will support you in death. Obey His voice in prosperity, and He will hear yours when in adversity you cry unto Him for help. Make Him your Friend, your Father and your God; and He will be your Sun and your Shield here, and hereafter crown you with eternal glory.

We have not published the above Baccalaureate Address on the account of the elegance of the stile, or the classical selection of the words which the Bishop has used. In those respects the address is far from being faultless. Nor do we apprehend it was the gentleman's *chief* intention to give the last polish of his own hand to his stile. Had this have been his intention, no doubt it would have appeared very differently, but the address would probably have been worth much less than it really is.

Throughout, the Bishop appears deeply impressed with the solemnity and weight of the charge he was about to assume. Much, very much of a christian spirit runs thro' the whole of the address. The President seems fully to have realized this fundamental truth, on the subject of education. *That any system of education, that is at all complete, or even tolerable, regards the cultivation of the heart, as of no less importance than the enlargement of the understanding.* Realizing the weight of this truth, the Rev. Bishop directs the minds of his youthful auditors directly to the scriptures. Having fully realized the sinfulness of the human race, he emphatically asks, "How then shall this sinful man enjoy the presence of his infinitely holy God." His answer is the only one that can be given. "Man cannot approach his Maker without an *atonement*." This doctrine of *atonement*, is the fundamental principle of the gospel. And the system of theology that is without it, is without a heart; and that system of education which

does not incorporate this fundamental doctrine of christianity, is not only *rotten*, it is *dangerous*.

Christianity, having the doctrine of the *atonement*, as the fulcrum upon which the whole turns, is the religion of America, established by the best of all statutes, *public opinion*; and it should be the religion of all our Seminaries. I would not be understood to say, that the peculiarities of any religious sect should ever be inculcated in any Seminary of promiscuous youth; but I would be understood to say, that the *fundamental* principles of christianity should be carefully inculcated in every such Seminary, and to every youth.

OBITUARY OF MRS. ELIZABETH VARDIMAN.

ON the 27th of September last, Mrs. Elizabeth Vardiman, the wife of Rev. Jeremiah Vardiman, departed this life. She was the daughter of Mr. Daniel Bryan, and ——— his wife, and the twin sister of Daniel Bryan, junr. who died a few weeks before her. Mrs. Vardiman was blessed with pious parents, and had the advantage of a religious education; she was remarkable, from her infancy for her mildness of temper, and steadiness of deportment, delighting to please and obey her parents, and make all her friends happy. Her mind partook more of the solid than the shewy quality. She thought much, but spoke only when it appeared necessary. Retiring diffidence, which is a principal ornament of her sex, always graced her appearance. In the fifteenth year of her age, she became the subject of pungent conviction for sin, through the instrumentality of her surviving husband, which continued for several months; often she seemed on the border of despair, though she had conducted herself with more than ordinary correctness, she felt that she was the chief of sinners, but at length obtained a lively hope in the precious Redeemer, became a member of the Baptist Society, and continued one of its brightest ornaments till called to exchange a house of clay for one not made with hands, eternal in the Heavens. Her views of herself were of the most humiliating character; but of Christ the most elevated. Often she was the subject of disponding fears, yet resolved on endeavouring to serve the Lord as well as she could, and leave the event with him.

In Mr. Vardiman's connection with her the breach in the family was completely healed, his children found in her every thing that could be found in a mother, and most sensibly realized their loss in her death. She delighted much in endeavouring to accommodate and make happy all their friends when with them. Though strong-

ly attached to her companion, yet such was her love to the cause of Christ that she was willing to make a sacrifice of his company often for the purpose of his preaching the gospel. Prospects seemed to brighten round them. Domestic peace hovered over their dwelling, and indulgent Heaven seemed to smile upon them. On the 9th of September he reached home from the Bracken Association, and from a tour of preaching for near two weeks. On which it was observed he seemed to possess more anxiety about home than common. He was happy to find all well. On the 12th they left home on a visit to her father's and other relatives, little supposing she was never to return. At the house of Mr. Barr, her brother in law, she was attacked with a violent fever, which bade defiance to all medical aid. During her sickness she was never heard to murmur, but submitted to the Divine will with a degree of patience and resignation seldom witnessed. Her faith in the Redeemer was unshaken, her love to him was such that she observed, in conversation with her afflicted partner, having advanced thus far toward her Heavenly home, she thought it better to go on, yet was so lost in the will of the Lord that she submitted all to him. About two or three days before her death, she desired her friends to sing the hymn, "O when shall I see Jesus," and upon the close of the same she exclaimed, "O how sweet," and expressed her strong hope and confidence in Jesus. Though she fell under the hand of death, a perfect victory was gained over the tyrant, and fearless, she committed her soul to him who loved and washed her in his blood. In her death society has lost much. Her husband and family have sustained an incalculable loss, and a numerous connection lament her decease. But she rests from all her labours, and her works do follow her. There the wicked cease from troubling, and the weary are at rest forever.

A FRAGMENT.

***** It may very well be doubted, whether there are now any where in Christendom, or ever have been in the christian church, any institutions, which could with so much propriety be denominated *schools*, or *colleges of the prophets*, as may the *theological schools* of America. It is granted, that in every well regulated seminary of learning there is a divinity professor. However learned and pious these professors may have been, a few lectures on theology as a science, delivered in the didactic way, have completed their course. Their characters, generally, have very indistinctly resembled that of Gamaliel, who it is probable presided over a school of this kind. They did not devote themselves to the all important work of *training up men for the gospel ministry*. To realize in all its extent the importance of this work, seems to have been left for the divines of America. A general disposition among

christians of all denominations to create *theological schools*, and to promote them by their daily prayers and their liberal contributions, would complete the evidence to my mind, that the night of ignorance and error is drawing to a close, and that the general sentiment is just about to be excited: 'How beautiful upon the mountains are the feet of him that bringeth good tidings, who publisheth peace.'

As it respects the grand events of this world, and particularly of the church, 'God's way is in the sea, and his path in the great waters.' Nothing is more common than for poor erring man to stumble at that, which a little development of God's plan, renders quite easy and plain. We have all been praying for the coming of the Millennium, and by most christians it has been thought to be very nigh at hand; but who until a few years ago, apprehended that an high way for our God was to be prepared among the heathen, simply by *multiplying the Bible*, or that this great event was to be ushered in by awakening a *missionary spirit*, and the erection of *theological schools*? Now these events have begun to operate, every good man adores God for the wisdom of his plan, and admires the fitness of the means to the end. Many pious men have all their lives been praying 'the Lord of the harvest, to send forth labourers into his harvest,' who never have used any means to increase the number of ministers, and knew not what means to use. Until lately most christians seemed to have expected, that scripture promises respecting the church were to be fulfilled suddenly, and by way of miracle. We had forgotten that God never has, nor ever will he work a miracle, where means can reach the effect.

The characters and qualifications of gospel ministers are of the last importance to the church. They are considered so by every pious and reflecting christian. And the conduct of the enemies of christianity is a sufficient proof that they are not insensible upon this subject. Surely nothing can be more criminal in christians in general, but especially in christian ministers, than to manifest an indifference to the success of those means which are using, to supply the needy millions of mankind with able and faithful pastors.

By the southern and western christians of America, we are often asked, where is the necessity of so much learning among christian ministers? why sacrifice so many years of the prime of life in poring over Greek and Hebrew, and antiquated systems? The objection would not merit a serious notice, were it not often made by the honest and pious, who little suspect with whom it originated. It is easy to see that all the objections to an enlightened and learned ministry have had their origin with the veriest foes to the Bible; with men who hate both Christ and his ministers. With whom else could they have originated? It is utterly impossible that any society of christian people, if left to form their own judgment, would not much more highly prize their pastor, if to his pie-

ty and talents he should add great learning. But it is asked, why should deists and atheists trouble the themselves about the character of the clergy, or care how learned they may be? It is answered, for the same reason that a base assassin trembles before an adversary who is armed.

Let not the friends of christianity any longer unite with its enemies to decry an enlightened and learned ministry. Shall every cause find able advocates but the cause of God? Is the pulpit the only place in which ignorance is to find a sanctuary? Christian people must not deceive themselves; the good sense of the world, at this moment so rapidly augmenting, will ere long banish ignorance from the pulpit, as certainly as the pulpit will banish ignorance and sin from the world. Let every christian society suspect the intellects or the heart of that man who would advise to a reliance upon inspiration, such as that with which Christ's disciples were blessed, when he called them from their ordinary avocations, to become his heralds. At present grace is only dispensed through the agency of means.

With the utmost cordiality would we hail as brethren, many illiterate men who are labouring in the gospel. Because we love them, and would rejoice in the prosperity of the branches of Christ's church, of which they form a part; therefore, were we permitted, we would suggest the necessity of the erection of *schools of the prophets, or theological schools*, in all the religious denominations in our country. It may very well be questioned, whether a speedy adoption of this measure be not indispensable, from a principle of self-defence.

We will indulge the hope that what has been done in this way in America, is but the beginning of good; and that we shall see schools of this kind springing up in every society, which shall be liberally endowed by the rich and pious, and copiously imbued with the blessing of heaven.

It is impossible not to be surprised and pained, to find how little has been done during the last year, to promote the theological school under the patronage of the general assembly. A plan so happily devised, and hitherto so well conducted, as it respects the choice of situation, of able and pious professors, &c. we might have expected would have met with the most liberal support. Such has not been the fact. A mistaken local policy, interested motives, and a *want of confidence* in each other, must be assigned as the causes. These things ought not to be so. When will christians cease to weaken each other's hands? Why should the distance of Princeton from any part of the United States ever be mentioned as an objection? Why would any person talk of erecting other theological schools, while the one already established has almost no funds? Let us lay aside our private and contracted views. There is a grand effort to be made. The whole heathen world are to be christianized. Already is the work begun. By whom shall it be

completed? 'How shall they believe in him of whom they have not heard, and how shall they hear without a preacher?' From India, from Africa, from the forests of America, and from the islands of the Sea, the eyes of all are directed to christian countries. Where else, under God, can they look? Who have the bread of life in their hands, but the disciples of Christ? And who shall break it to those perishing millions, but Christ's ministers? Do we commiserate our blinded fellow men who 'sacrifice the fruit of their bodies for the sin of their souls?' Who dash their screaming infants, and themselves too, into the devouring jaws of an idol, or lick the dust over which a log of wood has been dragged? Do our hearts grow warm at the recitals where youth, and learning, and talents, and wealth, and polished society, and friends, and country, have all, and *forever*, been sacrificed, to the dear, the noble object of planting the standard of Christ upon some idolatrous spot? Do we know what it is to feel our whole souls poured out in that petition, 'thy kingdom come?' In a word, do our hearts participate in the grand movement of the christian world, in their attempts to redeem the human race from their degradation and ruin. If these be our feelings, let us seek opportunity, and not rest till we have participated in the good work of enlarging the foundation, and cherishing the growth of the theological school at Princeton, or some similar institution. We are bold to say, it is one of God's nurseries. It is 'a river the streams whereof shall make glad the city of God.' Blessed is that man who shall 'cast his bread upon *these* waters, for he shall find it after many days.'

FROM THE CHRISTIAN HERALD.

REVIEW OF THE LIFE OF DR. SCOTT.

(Concluded from page 274.)

THE extent of Dr. Scott's Sunday labours are thus described, by a lady of great respectability, who passed some time under his roof, and was particularly struck with this, and other circumstances of his life and character:

"At four o'clock in the morning of every alternate Sunday, winter as well as summer, the watchman gave one heavy knock at the door, and Mr. S. and an old maidservant arose;—for he could not go out without his breakfast. He then set forth to meet a congregation at a church in Lothbury, about three miles and a half off;—I rather think the only church in London attended so early as six o'clock in the morning. I think he had from two to three hundred auditors, and administered the sacrament each time. He used to observe that, if at any time, in his early walk through the streets in the depth of winter, he was tempted to complain, the view

of the newsmen equally alert, and for a very different object, changed his repinings into thanksgivings.—From the city he returned home, and about ten o'clock assembled his family to prayers; immediately after which he proceeded to the chapel, where he performed the whole service, with the administration of the sacrament on the alternate Sundays, when he did not go to Lothbury. His sermons, you know, were most ingeniously brought into an exact hour; just about the same time, as I have heard him say, being spent in composing them. I well remember accompanying him to the afternoon church in Bread Street, (nearly as far as Lothbury,) after his taking his dinner without sitting down. On this occasion I hired a hackney-coach: but he desired me not to speak, as he took that time to prepare his sermon. I have calculated that he could not go much less than fourteen miles in the day, frequently the whole of it on foot, besides the three services, and at times a fourth sermon at Long-acre Chapel, or elsewhere, on his way home in the evening: and then he concluded the whole with family prayer, and that not a very short one.—Considering his bilious and asthmatic habit, this was immense labour! And all this I knew him to do very soon after, if not the very next Sunday after, he had broken a rib by falling down the cabin-stairs of a Margate packet: and it seemed to me as if he passed few weeks without taking an emetic! But his heart was in his work; and I never saw a more devoted Christian. Indeed he appeared to me to have hardly a word or a thought out of the precise line of his duty: which made him somewhat formidable to weaker and more sinful beings.—His trials, I should think, (as you would have me honest with you,) were those of temper. Never, I often remarked, was there a petition in his family prayers, for any thing but the pardon of sin, and the suppressing of corruption.—His life, and labours, and devotedness, kept him from much knowledge of the world; but the strength of his judgment gave him rapid insight into passing affairs: and upon the whole I should be inclined to say, he was one of the wisest men I ever knew.—You knew more than I can do of the nature and habits of his daily life. I can only say that, when fatigued with writing he would come up stairs, where the Bible was generally open, and his relaxation seemed to be, talking over some text with those whom he found there: and I can truly declare that I never lived in a happier or more united family.”

“It is implied in the above account, that my father’s sermons were usually composed the same day they were delivered. This was literally the case. For more than five and thirty years, he never put pen to paper in preparing for the pulpit, except in the case of three or four sermons, preached on particular occasions, and expressly intended for publication: yet no one who heard him would complain of crudeness or want of thought in his discourses: they were rather faulty in being overcharged with matter, and too at-

gumentative for the generality of hearers.—Indeed, an eminent chancery lawyer used to say that he heard him for professional improvement, as well as for religious edification; for that he possessed the close argumentative eloquence peculiarly requisite at that bar, and which was found to be so rare an endowment.”—pp. 161, 162.

Those who are puffed up with pride and self-righteousness, may learn from the example and experience of this great and wise man, how unlike the requirements of the Gospel are the affections of their hearts: and how utterly untenable are their claims to the Christian name and character, while they deny the necessity of DIVINE INFLUENCES in the great work of regeneration, or reject the doctrine altogether.

If we would become the children of God, we must go to Christ in deep humility of soul, as *little children*, who not only *feel* their ignorance, but are *willing* to be instructed in the very first principles of his doctrine, and in the *way* which *He* prescribes. We must be in constant entreaty for new supplies of wisdom, strength, and grace, for the performance of required duties, making no claims or plea for ourselves but God's mercy, and the encouragement of his promises. Such a spirit will the following extract teach. It is from a letter addressed to a distant family connexion, dated February 11, 1795:

“Those professors who seem not to feel such conflicts, and find no such difficulty in living up to their rule, evidently aim low, and do not measure their experiences and attainments by the scriptural standard. The blessing is pronounced by our Lord on those that *hunger and thirst after righteousness*; but hunger and thirst imply the desire, the ardent desire, of what is not yet obtained; and in heaven, when such gracious desires shall be fully answered, we shall *hunger no more, and thirst no more*. In the mean-time, it is well to set our mark high, that we may *press forward, forgetting the things that are behind, and reaching forth to those that are before*: and, as far as I can judge by your letter, this is the present frame of your spirit. When we feel our need of forgiveness in this and the other respect, and of grace to fill up our station properly to the honour of the Gospel, we know what to pray for, and shall pray with our hearts; but, when our convictions are more general, and we are not so particularly acquainted with our wants, enemies, and evil propensities, our prayers will be more languid; and words, good in general, but not feelingly the language of our hearts, will constitute our petitions.—For my part, I am not able, after twenty years endeavouring after it, to rise a whit above a poor sinner, trusting in free mercy, through the atoning blood; and a poor beggar, who might as easily live in health without food, as serve God one day without fresh supplies of wisdom, strength, and grace, sought, in earnest prayer, from the fulness of Christ. If

this be neglected, I find all good declines, all evil revives: and am sensible that nothing which has passed would keep me from the vilest crimes, of which my wicked heart was capable, if this could be wholly suspended. Yet, I trust the Lord does put, and will *put his fear into my heart, that I may not depart from him*: and my view of final perseverance is this, that the Lord has engaged to keep me (if indeed I am a believer,) empty, poor, hungering, praying, and living by faith on the fulness of Christ, till he bring to glory: and then, all the painful experience I have had of my own weakness and sinfulness, will tune my songs of praise to *him that washed me from my sins in his own blood*, through the countless ages of eternity.—Yet God forbid that I should abuse the Gospel! I trust I only desire to live that I may serve the Lord, and recommend his Gospel: and perfect holiness and obedience are the heaven I hope and long for. But the more I do in the Lord's service, the greater debtor I am to his grace, for the will, power, pardon, and acceptance: the more I aim to do, the deeper sense I have of my need of the blood and righteousness of Christ, as my only title to the heavenly inheritance."

"Perhaps this account of my feelings may show you, that your case is not singular; and I feel myself peculiarly interested in your concerns and that of your relatives; to whom, with your minister, pray give my kind remembrance.—I feel the same difficulties also about my children, of which you speak; but I endeavour to use means, and to commit them to the Lord, and thus to cast my care on Him. Yet even here I need forgiveness; and am conscious that neither my example, prayers, nor instructions, are what they should be. Thus *boasting is excluded*. I have no claim for myself or them, nor any plea, but God's mercy and the encouraging promises of his word; which, though general, give hope."—pp. 220, 221.

This article has already trespassed too far on our pages, but we cannot omit bearing our testimony to the excellency of the volume before us, and earnestly recommending it to the attentive perusal of every one. No minister of the Gospel, or theological student, should be without the life of this learned and pious divine, which is replete with the best instruction, peculiarly appropriate to their pursuits, and to fit them, under the blessing of God, for the faithful discharge of their holy calling.

The following extracts from a most affectionate letter to his son, must form the appropriate conclusion to this article; it was written in November, 1801:

"During almost sixteen years' continuance in London, though often greatly indisposed, I have never once before been prevented officiating on the Sunday: but I have now done nothing since Wednesday se' night in the evening. I have not been able even to pray in the family till last night, and then with great difficulty. In

the former part of life, I had many more violent and long continued fevers, but I have not been so ill, since I had a nervous fever in Shropshire, in 1783, and, as far as I can recollect, I never had so violent an attack of the asthma before. For many hours of two successive nights, it was all but absolute suffocation; and the sense and dread of that were continually present to my mind. Yet, bless the Lord, I was not left either to murmur or despond. I had very serious apprehension of immediate death, though I said nothing to those around me; and all my cares, plans, hopes, (as to this world,) and every thing, except my wife and children, seemed quite out of sight. I had not any *sensible* comfort, yet I thought of dying without emotion; though the idea of dying by suffocation seemed formidable. I felt the grand concern to be safe; and was willing to leave all below, to have done with suffering, sin, and temptation. I did not feel much of what the apostle mentions, of *DESIRING to be with Christ*; and I was convinced for that very reason, that my Christianity was of a small growth; yet I trusted that it was genuine. I tried to commit all I loved, and all I had laboured to effect, into the Lord's hands; and I thought of recovering, as a sailor, just about to enter harbour, would of being ordered out to sea again. Yet I was willing, if the Lord saw good.—This was about the state of my mind. I could confusedly recollect very many things to be humbled for, and ashamed of; but nothing that impeached the sincerity of my professed faith in Christ, and love to him; and, though conscious of very many faults and imperfections in my ministry, I was also conscious, that I had honestly sought to glorify God, and save souls, in preference to all worldly interests. My hope was that of a sinner, throughout saved by grace: yet I was satisfied, that the aim of my heart, and the tenor of my conduct, since I professed the Gospel, evinced that I had built on the sole foundation by a *living* faith.—When I die, it is not to be expected, that I should be able to declare my views and experiences; and therefore commit these things to paper, as what passed in my mind, when I had serious apprehensions of dying.

“It pleased God, however, at length to bless the means, and repeated emetics, blisters, &c. abated the paroxysm; yet the lungs were left in such a state, and I had so strong a fever, that, for almost ten days, I tasted neither animal food, nor fermented liquor, except a spoonful of wine two or three times, by way of trial, which always disagreed with me. So that, altogether, I have been reduced very low; but, thank God, the fever yielded to medicine; and I have now nothing remaining of my disorder, but the languor, and a sort of irritable state of the lungs, which chiefly troubles me by preventing me from sleeping. In other respects I am amazingly recovered, and relish my food better than I have done for months past. I am, however, advancing in years; and this attack will probably have some effect upon my plans, so far as to make me backward to undertake all that labour, which I had

some thoughts of. But wherever, or how long, or in whatever way, I may be employed, I never felt so deeply convinced in my life, that *being employed* as a minister, is the only thing worth living for. The vanity of all wordly possessions, distinctions, connexions, and enjoyments, never so forcibly impressed my mind, as on this occasion. The folly of shrinking from that hardship or suffering which the frown or scorn of men can inflict on us, for faithfulness, appeared extreme; when I felt how easily God could inflict far sharper sufferings, if he saw good. The reality and importance of eternal things shone on the scenes around me; so that the crowds of noble and affluent sinners, following the steps of the rich man in the Gospel, appeared the most miserable of wretches. Transient pain taught me emphatically the value of deliverance from *eternal* misery; and endeared the love of the Deliverer, who voluntarily endured such pain and agony for us vile sinners. The evil of sin, the happiness of the poorest true Christian, and the little consequence of the smoothness or ruggedness of the path, provided we come to heaven at last; these things, and others connected with them, have not, for many years at least, so impressed my mind.—The Friday evening before I was taken ill, I preached on the text, *Follow holiness, without which no man shall see the Lord*. But I did not properly dwell on the Lord's method of making us *partakers of his holiness*: so he has since preached to me on the subject. And as I now think little of the distress and pain attending the remedies used for my body, (the pain is all past,) because I hope I shall have the subsequent benefit of better health; how little should I think of the sharpest sufferings I can here go through, if the health of my soul be forwarded, and, at length, perfected, by means of them; or rather how ought I to bless and thank God for them all.—Pray for me, that I may not lose these impressions; but if spared, may live, and preach, and pray, and write, in a manner, somewhat less unsuitable to the vastly important services I am engaged in; for *who can be sufficient for these things?*—I rejoiced, and blessed God, when I recollected that he had put you into this high office of the ministry. O may he preserve you from the snares, and smiles, and frowns, of the world; from the fascinations and delusions, from the lukewarmness, and evangelical formality, and attachment to secular interests, which are sanctioned too much in the church! May you be a wiser, holier, more faithful, and more useful minister, than ever I have been!—O keep the concluding scene in view every step of the way; and judge of every thing by it. The evils I have protested against in health appeared to me far, far more pernicious, as I lay gasping for breath than before; and I seem to rejoice in the hope of entering further protests against them.—But I must stop my pen, or I shall hurt myself. You will excuse the overflowings of my heart at this time: it never was more full of love for you.....My love and blessing to *my daughter*. God bless

and prosper you, in the best sense!—Your truly affectionate father,
 THOMAS SCOTT."

The happiness of Dr. Scott was not found in the glory of his name, or in the expectation of such glory; but in the daily view of divine truth, the daily enjoyment of holy feelings, the daily effort to accomplish useful designs, and daily fellowship with heaven.

BAPTIST MISSION IN INDIA.

Messrs. Carey, Marshman and Ward.—[It has been the lot of these intrepid and self-denying servants of Christ to be defamed by the enemies of Missions. They have been accused of usurping improper authority; of amassing wealth, and seeking their own aggrandizement, rather than the spread of the Gospel. It is with much pleasure that we quote from the London Quarterly Review, a work of the highest literary reputation, and conducted by members of the Episcopal Church, the following deserved tribute to the labours and disinterested zeal of the Baptist Missionaries in India. The article was written several years ago. The missionaries have continued till the present time, to prosecute their benevolent plans; and by their endeavours to translate and print the sacred word, and by the erection of the Serampore College, to which, in addition to all their preceding benefactions to the cause, they have contributed, from their own funds, about 40,000 dollars, they have given a noble proof of the falsity of the aspersions which have been cast on their characters and aims.]

Columbian Star.

"We envy not the feelings of those who find amusement in holding up to ridicule the labours of the Baptist Missionaries; ours, we confess, have received quite a different impression, which tells us that we shall not err in placing the names of Carey, Marshman, Ward, and the rest of the Serampore missionaries, among the benefactors of the human race.

"The 'Brief View of the Baptist Missions' will be considered as an interesting document. The Society was first established in 1792; but the Indian mission did not take place till seven years after this period; and they have now 20 stations in the East, the two extreme ones being 4000 miles apart. That of Serampore, their head quarters, was established in 1799, by Thomas and Carey, and the principle on which they agreed to act was, that no one should engage in any private trade, but that whatever was procured by any member of the family, should be appropriated to the benefit of the mission.—Following up this principle, Doctor Carey in the college, Doctor Marshman in the school, Mr. Ward in the printing office, have, each of them, for some years past, con-

tributed considerably more than 1000*l.* a year to the general fund.—The sum expended by them annually in the three departments of Missionary Stations, Translations, and Schools, amounts to about 14,000*l.* sterling.—From this sum, in the year 1813, were supported fifty-three missionaries, of various nations, with their families; nineteen translations of the Scriptures were carried on, six thousand volumes printed, with nearly twenty thousand copies of the Gospel, and twenty-five thousand smaller books; and above a thousand children of various nations were instructed in useful knowledge. Of these fourteen thousand pounds, seven thousand arise wholly out of the personal labour of the missionaries, two thousand from Indian charities, and the rest, namely, five thousand, have been remitted from Europe and America. At Serampore extensive premises were purchased, on which have been erected dwelling houses for the missionaries, school-rooms, a spacious hall for public worship, a printing office, in which ten presses are constantly employed, a type foundery, in which the types are cast for the several Eastern languages; and a mill for making paper, of a quality far superior to that of India made in the usual way, which in five or six years is generally devoured by worms and insects; whereas it is stated that the paper made by the missionaries remained untouched by worms, when placed among other paper half eaten up by them.

“Their progress in the various oriental languages is really wonderful; and so are their exertions and contempt of bodily suffering and personal danger. No sooner is a country opened for the exercises of their zeal, than they set about learning the language. The Kassai mountains, to the N. W. of the Burman Empire, recently penetrated by them, have been found to be inhabited by a simple and honest people, whose language is monosyllable, and evidently of Chinese derivation. Young Carey has succeeded in conveying a printing press to Ava.—In his passage to this place, he was visited by an affliction of the severest kind;—the boat upset—his beloved wife, his daughter, and his only son, perished before his eyes, and he himself had nearly shared the same fate, in swimming with his son till completely exhausted. ‘Should the Lord be pleased,’ say the missionaries, ‘to sanctify the affliction fully to him, this providence, awful as it appears, may be the precursor of much usefulness.’

“We may form some idea of the exertions of these pious men, when it is stated that they have translated the Scriptures wholly or in part into *twenty-seven* different languages; and their ‘Brief View’ contains beautiful specimens of the characters employed in printing the Sanscrit, Mahratta, Bengalee, Orisa, Telinga, Pushtoo, Sikh or Punjab, Cashmere, Hindostanee, Assam, Burman, Persian, Tamul, and Cingalese languages. Many thousand copies of the Gospels have been distributed in these languages, and it is said that the distributions of the Scriptures and of religious tracts in

the vernacular tongue has had the effect of exciting a lively interest in the knowledge of the Gospel; and that of late many instances have occurred of conversion, by means of these translations alone, without the intervention of any missionary; that many Brahmins and others of high cast have recently been baptized, and that a great number of native preachers have met with the greatest success in various parts of India. Doctor Carey, in a letter from Calcutta, says, 'the increasing and pressing demand for the Holy Scriptures is so great, that though we have ten presses constantly at work, the demand cannot be supplied;'—'so repeated and urgent are the applications from all parts of the country, that we are forced to give away the Gospels of the new edition before the other parts can be printed off;'—and yet we are sneeringly told that these missionaries make only *rice Christians* in India. Whether this taunt be true or not, the observation comes with a bad grace from a beneficed clergyman of the established church; at all events, the Baptist missionaries have at least this consolation, that, by their exertions, to use their own expressions, "the greater part of the heathen world will have the word of God in their own tongue wherein they were born."

This, however, is not the extent of their merit. Doctor Marshman not only keeps a boarding school for the education of young gentlemen, and Mrs. Marshman another for young ladies, out of the profits of which they contribute to the general fund, but they also conduct a charity school on the "British system," for the children of the poor. On this "system," they were establishing schools at the several stations, in which there were, in 1814, upwards of one thousand children, taught by native schoolmasters to read the Scriptures. No difficulty is found in obtaining proper persons, who, for the sake of a small salary, engage themselves without hesitation; and thus become the instruments of instructing heathen children in the principles of the Christian religion. The number of these native teachers, at the close of 1813, was 32. At Calcutta they have erected a school-house, capable of containing 800 children, divided into two departments, one for boys and the other for girls, where they are taught to read the Scriptures in the Bengalee and English languages; also writing and accounts.—Five hundred were on the books of this school, which we doubt not has long since been full. The objects of this "Benevolent Institution" are the poor children of all nations, including the children of Europeans by native women, "a neglected and destitute class of society;" and of Portuguese Catholics, "thousand of whom wander about the streets in all manner of vice and wretchedness."

"This hasty sketch of their proceedings is quite enough to prove the active benevolence of the Serampore missionaries, and more than enough to entitle them to the gratitude of mankind. But they have also a claim to the thanks of the literary part of the world on another score. In the midst of the more serious duties

of religion, and the exercise of Christian charities, they have considerably extended the progress of Oriental literature."

FROM THE LONDON MISSIONARY REGISTER.

SUPERSTITION IN INDIA.

THE following is an affecting instance of the delusive power of idolatrous superstition on the minds of the Hindoos, related in a letter from the Rev. H. Fisher, of Mecrut, to the Secretary of the Church Missionary Society. A Fakeer was observed, by the road side, preparing something extraordinary, which having never been observed before, excited a curiosity to draw near and examine his employment. He had several Hindoo pilgrims round him, all on their way from the Holy Ghaut, who assisted in preparing the wretched devotee for some horrible penance, to which he had voluntarily bound himself, in order to expiate the guilt of some crime which he had committed long ago. His attendants literally worshipping him, kissing his feet, calling him god, and invoking his blessing. A large fire was kindled under the extended branch of an old tree; to this branch the Fakeer fastened two strong ropes, having at the lower end of each of them a stuffed noose, into which he introduced his feet, and thus being suspended with his head downwards over the fire, a third rope at a distance towards the end of the branch, was fixed, by which he succeeded with one hand, to set himself in a swinging motion, backwards and forwards, through the smoke and flaming fire, which was kept blazing by a constant supply of fuel, ministered by many of his followers: with the other hand he counted a string of beads, a fixed number of times, so as to ascertain the termination of the four hours, for which he had doomed himself daily to endure this exercise for twelve years, nine of which are nearly expired. A narrow bandage is over his eyes, and another over his mouth, to guard against the suffocating effects of smoke. By this means he he says he shall atone for the guilt of his sins, and be made holy for ever. The last half hour of the four hours, his people say, he stands upright, and swings in a circular motion round the fire. On coming down, he rolls himself in the hot ashes of the fire. The boys went to see him again in the evening, when he was engaged in his prayers, but to what or whom they could not tell. I asked my little congregation what they thought of all this; they sat silent, with their eyes cast down, and sighed heavily; at length Anund turned to Matthew Phirodeen, and passing his arms round his neck, exclaimed with the most touching expression of affection, as well as of gratitude to God—"Ah my brother! my brother! such devils once were we! but now, (and he lifted up his eyes to heaven, and elevated his whole person,) Jesus! Jesus! my God! my Saviour!"—It was very affecting.

FROM THE BALTIMORE MORNING CHRONICLE.

AMERICAN COLONIZATION SOCIETY.

Our African settlement at Cape Mesurado, we are happy to learn, from the Agent of the Colonization Society, now in Baltimore, is in a thriving and prosperous way. Houses have been built for the natives, by which they will be protected from the rainy season.—They are now employed in the cultivation of cotton, indigo, and other productions of the tropical climate.—None of them are anxious to return, and harmony and good fellowship are generally prevalent. Another vessel it is expected will sail for that Colony during the present season; and we understand that preparations are now making for that event. We learn that our Colony is abundant in all the fruits of the tropical climate—that it is auspicious to the growth of tea and coffee, those exotic idols of American enjoyment. We have been told so much of the burning suns of Africa, that we presume it will be acceptable to the public to become acquainted with facts on this subject. By a meteorological journal kept by Dr. Ayers on the island of Perseverance, at the mouth of the river Mesurado, it appears that from the 23d of January, to the 18th of February, the thermometer varied only thirteen degrees; a change which frequently takes place at Baltimore in twenty-four hours.—During this time the variation was generally between 76 and 83.

JEWISH EMIGRANTS.

Philadelphia, Aug. 20.—A company of Jewish emigrants, eighty-four in number, passed through this city on Sunday morning, on their way to Ohio. We are informed that they profess the Jewish faith, but what is most remarkable is, they all make up one family, consisting of grandfathers, grandmothers, sons, daughters, sons-in-law, daughters-in-law, grand children, &c. all connected. They appear to be rich for settlers, having brought with them from Germany, waggons, harness, and various kinds of goods, wares and merchandise, sufficient to fill ten baggage waggons. In two of the waggons, it must be observed, they found room to deposit their children. The men and women trudged on foot. The long beards, broad brimmed hats, small clothes and short coats of the former, with the drugget bed gowns and red under-dress of the latter, gave the whole group a singularity of aspect, such as was well calculated to arrest the attention of the passing traveller. *Union.*

FROM THE LATTER DAY LUMINARY.

POWER OF PRAYER.

* A FEW years ago, a pious and eminent minister of the Baptist denomination was performing a preaching tour through the state

of Rhode-Island. Calling at the house of a pious deacon, where he tarried a night, he was informed that a young lady, on a visit at that time in the same family, was the subject of serious impressions, and had a desire, on the following Lord's day, to submit to baptism. The preacher examined her, was satisfied with her experience, and it was resolved that on the Sabbath the rite should be administered.

The father of the young lady, a farmer, possessing considerable property, but an enemy to religion, heard that she was about to be baptized. He came to the house, with a resolution to beat her, and brought with him a weapon for the purpose. The females of the family dissuaded him from his unnatural and ungodly design. He could, however, become appeased only by their suffering him to take Catherine home with him.

At a meeting of the church, a short time afterwards, the venerable deacon arose, and spoke to this effect: "My brethren, when Peter was confined in prison, prayer was made without ceasing, of the church, unto God, for him; and he was delivered. Now, my brethren, our sister Catharine is as really bound, as though she were in a prison-house; I therefore recommend that a day may be set apart, on which we may assemble, and pour out our hearts unto God for her release."

The proposal was heartily approved, and the day determined. When the brethren met, their hearts were unusually drawn out. It seemed as though the heavens were opened, and a direct access obtained to the throne of mercy. The services ended, the brethren separated for their respective homes. But who was it opened the door to welcome the deacon's return?....It was Catharine herself.—"Catharine!" exclaimed the astonished deacon, "why, how came you here?"—"I can scarcely tell you," replied she; "but while you were at meeting this afternoon, my father, whose heart had appeared to me hard and relentless, came up from the field, and looking in at the door said, '*Catharine, if you wish to be baptized, you may go and be baptized.*'"

"Prayer makes the darken'd cloud withdraw."

ANNALS OF MORAVIANISM.

I cannot but remark, how much simplicity and effect go together in the annals of Moravianism. The men of this truly interesting denomination address themselves exclusively to that principle of our nature, on which the proper influence of Christianity turns. Or, in other words, they take up the subjects of the gospel message, that message devised by Him, who knew what was in man, and who therefore knew how to make the right and the suitable application to man. They urge the plain word of the testimony;

and they pray for a blessing from on high; and that thick impassable veil by which the god of the world blinds the hearts of men who believe not, lest the light of the glorious gospel should enter into them—that veil, which no power of philosophy can draw aside, gives way to the demonstration of the Spirit; and thus it is, that a clear perception of scriptural truth, in all the freshness and permanency of its moral influences, are to be met with among men who have just emerged from the rudest and grossest barbarity. Oh! when one looks at the number and greatness of their achievements; when he thinks of the change they have made on materials so coarse, and so unpromising, when he eyes the villages they have formed; and around the whole of that engaging perspective, by which they have checkered and relieved the grim solitude of the desert, he witnesses the love and listens to the piety of reclaimed savages—who would not long to be in possession of the charm, by which they have wrought this wondrous transformation?—who would not willingly exchange for it all the parade of human eloquence, and all the confidence of human argument?—and for the wisdom of winning souls, who is their that would not rejoice to throw the loveliness of the song, and all the insignificancy of its passing fascinations away from him?

Chalmers.

FROM DR. MATHER'S "ESSAYS TO DO GOOD."

TO MINISTERS OF THE GOSPEL.

How much may be done, sirs, by your visits! It would be well for you to impose it as a law upon yourselves; "never to make an unprofitable visit"—even when you pay a visit merely for civility or entertainment. It would be easy for you to observe this law: "that you will drop some sentence or other which may be good for the use of edifying, before you leave the company." There have been pastors who have been able to say, that they scarce ever went into a house among their people, without some essay or purpose to do good in the house before they left it.

You may resolve to visit all the families belonging to your congregation; taking one afternoon in each week for that purpose: and it may be proper to give previous notice to each family, that you intend at such a time to visit them. On visiting a family, you may endeavour, with addresses as forcible and as respectful as possible, to treat with every person about their everlasting interests. First, you may discourse with the elder people upon such points as you think most proper with them. Especially charge them to maintain family prayer, and obtain their promise of establishing it, if it has hitherto been neglected; yea, pray with them, that you may show them how to pray, as well as to obtain

their purposes for it. You may, likewise, press upon them the care of instructing their children and servants in the holy religion of our Saviour, to bring them up for him. If any with whom you should have spoken are absent, you may frequently leave one or two solemn texts of Scripture, which you may think most suitable for them; desiring some one present affectionately to remember you to them, and from you to recommend them to that oracle of God. You may then call for the children and servants; and putting them such questions of the Catechism as you think fit, you may, from their answers, make lively applications to them, for engaging them to the fear of the Lord. You may frequently obtain from them, promises relating to secret prayer, reading of the Scriptures, and obedience to their parents and employers. Some of the younger people you may order to bring their Bibles, and read to you from thence two or three verses, to which you may direct them: this will try whether or not they can read well. You may then encourage them to think on such things as you remark from the passage, and never to forget those "faithful sayings" of God. You may sometimes leave with them some serious question, which you may tell them they shall not answer to you, but to themselves; such as the following: "What have I been doing, ever since I came into the world, about the great errand upon which God sent me into the world?" "If God should now call me out of the world, what would become of me throughout eternal ages?" "Have I ever yet, by faith, carried a perishing soul to my only Saviour, both for righteousness and salvation?" You will enjoy a most wonderful presence of God with you in this undertaking; and will seldom leave a family without having observed many tears shed by all sorts of persons in it. As you can seldom visit more than four or five families in an afternoon, the work may be as laborious as any part of your ministry. My son, I advise you to set a special value on that part of your ministry, which is to be discharged in pastoral visits. You will not only do good, but also get good, by your conversation with all sorts of persons, in thus visiting them "from house to house." And you will never more "walk in the spirit," than when you thus walk among your flock, to do what you can amongst them. In your visits, an incredible deal of good may be done, by distributing little books of piety. You may, without expense, be furnished with such books, to suit all persons and circumstances: books for the old and for the young—for persons under afflictions or desertions—for persons who are under the power of particular vices—for those who neglect domestic religion—for seafaring persons—for the erroneous. You may remarkably enforce your admonitions, by leaving suitable books in the hands of those with whom you have conversed; you may give them to understand that you would be still considered as conversing with them by these books, after you have left them. And in this way you may speak more than you have time to do in any per-

sonal interview; yea, sometimes more than you would wish to do. By good books a salt of piety is scattered about a neighbourhood.

STEWART ON THE DIVINITY OF CHRIST.

(Continued from page 334.)

IN page 14 of your Sermon, you inform us the method, in which you explain those passages, which seem to speak of the divine nature of Christ. The paragraph is as follows:

"I am aware, that these remarks will be met by two or three texts, in which Christ is called God, and by a class of passages, not very numerous, in which divine properties are said to be ascribed to him. To these we offer one plain answer. We say, that it is one of the most established and obvious principles of criticism, that language is to be explained according to the known properties of the subject to which it is applied. Every man knows, that the same words convey very different ideas, when used in relation to different beings. Thus, Solomon *built* the temple in a different manner from the architect, whom he employed: and God *repents* differently from man. Now, we maintain, that the known properties and circumstances of Christ, his birth, suffering, and death, his constant habit of speaking of God as a distinct being from himself, his praying to God, his ascribing to God all his power and offices, these acknowledged properties of Christ, we say, oblige us to interpret the comparatively few passages, which are thought to make him the supreme God, in a manner consistent with his distinct and inferior nature. It is our duty to explain such texts, by the rule which we apply to other texts, in which human beings are called gods, and are said to be partakers of the divine nature, to know and possess all things, and to be filled with all God's fulness. These latter passages we do not hesitate to modify, and restrain, and turn from the most obvious sense, because this sense is opposed to the known properties of the beings to whom they relate; and we maintain, that we adhere to the same principle, and use no greater latitude, in explaining, as we do, the passages which are thought to support the Godhead of Christ."

I must *hesitate* however to adopt this principle, without examining its nature and tendency. On the supposition that you admit the Bible to be a revelation from God, as you aver, permit me to ask, whether it is the object of a revelation to disclose truths which *are not known*, or are insufficiently established; or whether is it the object of a revelation, to disclose truths *already known* and established? If you answer, The latter; then your answer denies, of course, that it is a *Revelation*. What the book of nature exhibits, the Scriptures do not *reveal*. Is there then, any thing in the

Scriptures, which the book of nature does not exhibit? If you concede this; then I ask, How are we, on your ground, to obtain any notion of that thing, which was *unknown*, before it was *revealed*? E. g., the resurrection of the body is revealed. Now it is a known property of the human body to corrupt and perish. Shall I construe a passage of Scripture then in such a manner, as to contradict this *known* property? If not, then I can never suppose the resurrection of the body to be revealed. I however do construe the Scriptures, so as to contradict this apparently known property of the human body—following the obvious assertion of the sacred writers, and not allowing myself to force a constructive meaning upon their language. Yet, if I understand you, I am at liberty, “to restrain and modify, and turn the words from their most obvious sense,” because this sense is opposed to the known properties of the matter of which our bodies are composed.

The case is just the same, in regard to any other fact or doctrine. What I know already of a thing, is, if you are correct, “to modify, and restrain, and turn from their obvious sense,” the words which are employed in revealing it, because what is revealed, I suppose to be at variance with some *known* doctrines or properties. Is there not room here, for great caution, and great doubt, as to the correctness of your principle?

According to this principle, moreover, the Scriptures may be construed very differently, by persons of different degrees of knowledge. One man knows the properties of things, far more extensively than his neighbour. He sees, that what is revealed may consist with *known properties* of things; but his neighbour, who lacks this knowledge, is unable to perceive the consistency of revelation with what he knows; and this, because his knowledge does not qualify him to judge, or because what he thinks he knows, he is really ignorant of. The same text in the Bible therefore, may be received by one, as a consistent part of Revelation, and rejected by the other. The measure of a man’s knowledge, consequently, cannot be a proper test by which the meaning of Scripture is to be proved.

But you will say, “I can never believe in the reality of a revelation, which contradicts my reason.” I accede. And here is the very place, where I find the greatest difficulty with your theory of interpretation. You do not seem to me to carry your objections back to the proper place. If *God manifest in the flesh* be an absurdity, a palpable contradiction—“an enormous tax upon human credulity,” as you aver: then the claims of the book which asserts this, are, no doubt, to be disregarded. What is palpable contradiction, we certainly can never believe,

But in determining what the Scriptures have taught, we have no right to say, that because any particular doctrine is repugnant to our views, therefore we will “modify and restrain, turn from the obvious sense,” the words in which it is conveyed. The rules of exegesis are not a mass of wax which can be moulded at pleasure,

into any shape that we may fancy. We do as great violence to reason—to the first principles of all reasoning, when we reject these rules, as when we admit absurdities to be true.

In case an obscure term is used, I acknowledge that clear passages relating to the same subject, are to be adduced to ascertain its meaning. If Christ had been simply called *God*, I should allow that this term *might* be explained, by its use as applied to inferior beings. But when the sacred writers themselves, have explained the meaning which they attach to it, by telling us that Christ is the God, who created and governs the world; who is omniscient and eternal; the object of religious worship and prayer; God over all, or supreme God: (not to mention “the true God,” and the “Great God;”) there is no law of exegesis, no method of interpretation, which can obscure their meaning, that is not violence—an infringement of the fundamental principles of interpretation, and therefore an abandonment of the first principles of our reason. It does appear to me, therefore, that my only resort in such a case is, to reject their authority, if I disbelieve the doctrine. To say that they did not mean to teach what they most obviously have taught, I cannot, must not. No book can be understood; no writer can be interpreted at all, by such a rule of exegesis, without forcing upon him the opinions of his readers. My system of philosophy, we will say, differs from yours. What you view to be a palpable contradiction and absurdity, I view as rational and consistent. This, we know, is not an uncommon fact. In reading a book then, that respects the subject of our differing opinions, you hold yourself bound to construe it, so as to save all that appears to you contradictory, or absurd; I interpret it, just as its language obviously means, by the common laws of exegesis, which do not depend on my philosophy. This book then, may have two different meanings, according to us, in the same passages. Is this so? *Can it be?* Or rather, are not the laws of interpretation independent of you or me? If not, how can the meaning of any writer be ever obtained?

You and I differ, as to what John has taught in the first chapter of his gospel. I commence reading him, with the full conviction that I cannot determine *a priori*, in all respects, what the nature of God and Christ is; and with the belief that John wrote what is a revelation from heaven. I read John, and interpret him just as I do any other author, ancient or modern, by the general rules of exegesis, modified by the special circumstances and dialect in which he wrote. I am as well satisfied that he meant to assert the truly divine nature of the *Logos*, as I am that he has made any assertion at all. I receive this assertion, therefore, as declaring a fact, which I ought to believe; and which, if I admit his inspiration, I must believe. In the same manner I treat all other passages, which respect this subject. I come in this way to the conclusion, that Christ is truly divine; that he has a human and divine nature

so united, (I undertake not to tell in what manner,) that he speaks of either nature as himself. The passages which seem to imply has inferiority to God, I find to be capable of explanation, without contradiction, or doing violence to the language, by the obvious fact that he has two natures united, which the sacred writers seem to me so plainly to inculcate. In this way, I find one consistent whole. I save the laws of exegesis. I admit, indeed, on the authority of revelation, doctrines which natural religion never taught—but *why should not a revelation teach something, which natural religion did not?*

Here then I take my stand. *I abide by the simple declarations of the New Testament writers, interpreted by the common laws of language.* My views reconcile all the seeming discrepancies of description in regard to Christ, without doing violence to the language of any. I can believe, and do believe, that the sacred writers are consistent, without any explanation but such as the laws of interpretation admit and require.

On the other hand; when you read the first of John, you say, The known properties of Christ must modify the description. How then are those properties *known*? By the same writer; the same authority; the same revelation. But what can give to one part of John's book, any more credit than to the other part? You will say, you can understand better how Christ can be inferior to God, than how he can be divine. Granting this might be the case—is a revelation merely to teach us things which are obvious: or may it disclose those which are more difficult, and cannot be discovered by unassisted reason? If the latter; how can you aver, that Christ may not be revealed as a divine person? To show *a priori* that this is impossible, or absurd, is really out of the question. The religion of nature teaches nothing for or against this fact. The simple question then is, What has John said? not what your philosophy may lead you to regard as probable, or improbable. And I must be allowed to say again, If John has not taught us that Christ is truly divine, I am utterly unable by the laws of exegesis, to make out that he has asserted any thing in his whole gospel.

If I believed then, as you do, that a Saviour with a human and divine nature, is "an enormous tax, on human credulity," I should certainly reject the authority of John. To violate the laws of exegesis in order to save his credit, I could regard, with my present views, as nothing more than striving to keep up a fictitious belief in divine revelation. It is what I cannot do; and what no man ought to do. It would be impossible for me, with your views, to hesitate at all, about giving up entirely the old idea of the divine inspiration and authority of the sacred books. How can they be divine, if they teach palpable absurdities? And that they do teach, what you call palpable absurdities, I feel quite satisfied can be amply proved from the simple application of the laws of interpretation.

You have, however, undertaken to vindicate your method of con-

struing the Scriptures, by intimating the necessity of interpreting several seemingly unlimited assertions, in respect to *Christians*, in the same way as you do many in respect to Christ. "Recollect," you say, "the unqualified manner in which it said of Christians, that they possess all things, and do all things." And again, in order to show how we may "modify and restrain, and turn from the obvious sense," the passages that respect the divinity of Christ; you say, "It is our duty to explain such texts, by the rule which we apply to other texts, in which human beings are called gods, and are said to be partakers of the divine nature, to know and possess all things, and to be filled with all God's fulness."

I have already examined the manner, in which the Bible calls men *gods*. There is and can be no mistake here; for instead of attributing to them divine attributes, it always accompanies the appellations with such adjuncts, as guard against mistake. It does not call any man *God*; and then add, that the *God* is meant, who is the Creator of the Universe.

Nor does the New Testament, any where call *men God*. Will you produce the instance; unless it be in the case of Christ, which is the case in question? But that the appellation here is bestowed under circumstances totally diverse from those, in which it is applied to men in the Old Testament, is a fact too obvious to need further explanation. The Hebrew word *Elohim* had plainly a latitude more extensive, i. e. it was capable of a greater variety of use than the Greek word *Theos*. Can you produce from the Greek Scriptures, i. e. the New Testament, an instance where *Theos* is applied to any *man* whatever?

In regard to the assertion, "that Christians are made partakers of the divine nature," (2 Pet. i. 4:) a mistake about the meaning is scarcely possible. "Whereby (i. e. by the gospel,) are given unto us," says the apostle, "exceeding great and precious promises, that BY THESE ye might be *partakers of the divine nature*." But how? He answers this question. "Having escaped the corruption that is in the world through lust." That is, by moral purification you will become assimilated to God, or partakers of that holy nature, which he possesses. Does the context here afford any ground for mistake?

In 1 John ii. 20, Christians are said to have "an unction from the Holy One, and to *know all things*." In the preceding verse, the apostle had been describing apostates, who forsook the Christian cause, because they were not sincerely attached to it. The case of real Christians, who have an unction from the Holy One, is different. They "*know all things*." And what means this? The sequel explains it. "I have not written unto you," says he, "because *ye know not the truth*; but because *ye know it*, and that no lie is of the truth." To "*know all things*," then, plainly means here, to know all that pertains to Christian doctrine and duty, so as to persevere, and not to apostatize from the truth, as others had done.

Is this however, asserting, (as you affirm in your Sermon,) in "*an unqualified manner*, that Christians know all things?"

In John xiv. 26, the Holy Ghost is promised to the apostles, "*to teach them all things*, and to bring all things to their remembrance *whatsoever* Christ had said unto them." Again, John xvi. 23, the "Spirit of truth is promised to guide the disciples *into all truth*;" and in 1 John ii. 27, the anointing which Christians have received, is said to "*teach them all things*." In all these cases, the context leaves no room to doubt, that "*all things essential to Christian doctrine and practice*" is meant. No person, I presume, ever understood these passages as meaning, that the apostles or Christians should be endowed with omniscience.

Yet in the other case, where Christ is asserted to be *God*, the context is such, that the great body of Christians, in every age, have understood the sacred writers as asserting that he was truly divine. Is there no difference between the two cases? You make them indeed the same, in respect to the principle of interpretation. To my mind, the difference is this; that in the one case, the adjuncts *prevent* you from ascribing omniscience to Christians; in the other, they *lead you necessarily to ascribe divine properties to Christ*, unless you "turn their meaning from the obvious sense," so far as to transgress the fundamental maxims of interpreting language.

In 1 Cor. iii. 22, the apostle says to the Corinthian churches, "All things are yours;" and the same apostle speaks of himself, (2 Cor. vi. 10) as "*having nothing, yet possessing all things*." In the first case, the context adds, "Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come—all are yours; and ye are Christ's;" i. e. simply, (when the phraseology is construed as elsewhere,) let no man glory in this or that particular teacher; all teachers belong to the Church, and all things in the present and future world will minister to the good of the Church; why should you covet exclusive individual possessions, when you have an interest in the whole? Refrain, therefore, from the spirit of jealousy and contention.

The second case is merely antithesis. The apostle evidently asserts, (compare the context,) that although he has little indeed of this world's good, yet he possesses a far more excellent and satisfactory good, in comparison of which all else is nothing. In the same sense, we every day speak of a man's *all*; meaning that which he most desires and loves best.

I can no more see here, than in the other instances already discussed, why you should affirm, that Christians are said "*in an unqualified manner to possess all things*."

One expression still remains. In Eph. iii. 19, the apostle exhibits his fervent wishes, that the Christians of Ephesus might "*be filled with all the fulness of God*." By comparing this expression, as applied to Christ in Col. i. 19, ii. 9, with John i. 14, 16, and Eph. i. 23, it appears evident, that by the *fulness of God*, is meant the abundant gifts and graces, which were bestowed on

Christ, and through him upon his disciples; John i. 16. Eph. i. 23. When Paul prays, therefore, that the Church at Ephesus might be "filled with the fulness of God;" he prays simply, that they might be abundantly replenished with the gifts and graces, peculiar to the Christian religion. But how does such an affirmation concern the principle of exegesis in question?

I am well satisfied, that the course of reasoning in which you have embarked, and the principle, now in question, by which you explain away the divinity of the Saviour, must lead most men who approve of them, eventually to the conclusion, that the Bible is not of divine origin, and does not oblige us to belief or obedience. I do not aver, that they will lead you there. You have more serious views of the importance of religion, than many, perhaps, of those who speculate with you. Consistency with your present views, will afford strong inducement, not to give up the divine authority of the Scriptures. But are there not some, who embrace Unitarian sentiments, that have no inconsistency to fear, by adopting such an opinion? Deeming what you have publicly taught them, to be true, viz., that it is "no crime to believe with Mr. Belsham," who declares, that the *Scriptures are not the word of God*; feeling the inconsistency, (as I am certain some of them will and do feel it,) of violating the rules of interpretation, in order to make the apostles speak, as in their apprehension they ought to speak; and unable to reconcile what the apostles say, with their own views; will it not be natural to throw off the restraints which the old ideas of the inspiration and infallibility of the Scriptures impose upon them, and receive them simply on the ground on which they place any other writings of a moral and religious nature?

I make no pretensions to uncommon foresight, in regard to this subject. I certainly do not say these things with invidious designs, and for the sake of kindling the fire of contention. Very far from it. On the contrary; I fear that the parties now contending here, will not cease to contend, until this ground be openly taken. For myself, I regard it as more desirable, in many points of view, that the authority of the Scripture should at once be cast off, and its claims to divine inspiration rejected; than that such rules of exegesis should be introduced, as to make the Scriptures speak, against their obvious meaning, whatever any party may desire. Avowed unbelief in the divine authority of the Scriptures can never continue long, as I would fain believe, in the present day of light and examination. Such a state of things may pass away, with the generation who act in it. But it is a more difficult matter to purge away the stain, which Christianity may contract by violated laws of interpretation. Those who do thus violate these laws, may obtain and hold, for a long time, great influence over the mass of people, who are not accustomed to examine, in a critical manner, the nicer points of theology. If opponents to this method of interpretation, lift up the voice of warning, they may not be heard. They are liable to the imputation of bigotry, or

illiberality, or ignorance. But when men professedly cast off their respect to the authority of the Scriptures, the case becomes different, and the great body of plain and sober people will revolt.

EXTRACTS FROM THE
FOURTEENTH REPORT OF THE LONDON SOCIETY FOR
PROMOTING CHRISTIANITY AMONG THE JEWS.

PRESENTED AT THE ANNUAL MEETING, ON THE 3D OF MAY, 1822.

Poland.

It was stated in the last Report, that the Rev. B. N. Solomon, having completed his translation of the New Testament into the Polish Hebrew, was about to return to Poland, to exercise his ministry amongst the numerous Jews in that country. In pursuance of this determination, Mr. Solomon left England on the 21st of May, accompanied by Mr. M'Caul, of Dublin College, one of the students in the seminary. It was judged advisable that they should spend a short time in Holland, on their way to the place of their destination; and, accordingly, having arrived at Amsterdam on the 29th, they immediately engaged in measures for the benefit of the Jews in that city, and were concerting public plans of usefulness among them, when Mr. Solomon most unexpectedly quitted his companion, and his undertaking, without assigning any other reason for so doing, than the sudden impulse of uncontrolable motives. No authentic information has yet reached the Committee; they have, however, no right to suspect that he has been influenced by mercenary motives; and while they mourn over his defection from the cause, they feel, that "it is still matter of consolation, that they have at present no grounds to think that it has been occasioned by apostacy from the faith of the gospel." The service he rendered to the Institution by his translation of the New Testament into the dialect of the Polish Jews, was unquestionably great—and your committee cannot but earnestly commend him to the gracious protection of that Saviour, whom they would still hope, that it is his purpose to serve. Mr. M'Caul, without delay, pursued his journey to *Warsaw*; where he found, immediately on his arrival, ample opportunities of commencing the business of his mission. As soon as it was known that he had Tracts to distribute, numbers of Jews came successively to his lodging to ask for them; many of them asking for the New Testament also. By these visits, occasions were afforded him of entering into conversation with the applicants, which he failed not to improve. "One Jew," Mr. M'Caul writes, "the first to whom I lent a Tract, came and conversed with me for above an hour. I disputed not with him; but proved to him out of the Old Testament, that he is a sinner under the curse of God, and I was enabled make him to confess that I spoke the

truth. I then showed him, also out of the Old Testament, the necessity of regeneration: at this doctrine he expressed much astonishment, and also much anxiety to learn how he should obtain the new heart. This I told him out of the New Testament, and held forth Jesus as the Redeemer from the curse of the law. The result of this conversation was, that he borrowed the only Jewish-German New Testament we had with us. In the conclusion of this letter Mr. McCaul says, "I have had much occasion to speak to the Jews all the words of this life; I have found them not only willing, but anxious, perhaps curious, to hear what this babbler should say. The eagerness of the Jews here to receive books, and their willingness to hear, together with their miserable forlorn condition, and their great numbers, have induced me to think that Warsaw would be a more promising field of usefulness, either for me, or any other person to be employed in."

Fully coinciding with Mr. McCaul in his views of the importance of Warsaw as a Missionary station, the Committee, in October, sent out to join him there, Mr. Becker, a young man of a Christian spirit, who had been for some time resident in the seminary at Stanstead, and had approved himself worthy of confidence.

In the course of his journey to Warsaw, Mr. Becker diligently cultivated the opportunities afforded him of promoting the objects of the Society, both among Jews and Gentiles; imparting Christian instruction to the former, and endeavouring to interest the latter in the spiritual concerns of their Jewish brethren. In his conversation with Jews, he met with not a few encouraging instances, one or two shall be here mentioned, as manifesting, in conjunction with many similar testimonies, the ready disposition which the Jews every where evince to receive Christian instruction.

"On the road to Posen, I had opportunity to distribute tracts among some Jews, who received them gladly. I can hardly describe the joy I had after conversing with several Jews at ——. One of them was a rabbi, and just engaged with his pupils, nineteen in number; though I showed myself unwilling to detain him, yet he desired me to take a chair, and we had, at least, half an hour's conversation together, on the subject of the first coming of the Messiah, on the absurdity of the Talmud, &c. *before his pupils*. When Mr. Way had been here he had given him a copy of the Prophets, and a New Testament, which he still preserved, and said, he had read them with consideration. He asked whether I had no new publications, and wished very much for a New Testament for some other person, which I gave him, and also some tracts. We took leave as affectionately as if we had been brothers, and even, though a Jew, he did not fail to salute me with a kiss of charity.

"At — I arrived the following day; being detained there for twelve hours by the post, I had another conversation with several Jews, which greatly rejoiced my heart. One was a fine young man

who had studied under the rabbi in that place. The modest look of this man, his amiable countenance, and his whole character, testified his sincerity of mind. He wished to have a New Testament, and I am sure he will make a good use of it; the rabbi and the son of the landlord desired me to give them one too, they both would be satisfied with one. I fulfilled their desire.

"At another place," Mr. B. says, "during the time the post stopped, I took the remainder of my tracts, and went into the place. When I had come a little way, I saw some Jews standing together, whom I approached, offering them my books for sale. Whilst they were looking at them, and asking the price, their number rapidly increased, and in a little time, more than twenty Jews surrounded me, all asking for tracts. I did not then take any money, as I wished chiefly to have an opportunity of speaking to them, by offering the tracts for sale. I distributed between twenty and thirty tracts, amongst about as many Jews, in less than twenty minutes' time, giving German to those that understood that language, where the Hebrew did not suffice. One man, who had got one in Hebrew, very soon returned, wishing to have one Jewish German for his wife."

Mr. Becker reached Warsaw on Christmas-day.

In the mean time his fellow-labourer, Mr. McCaul, had been steadily prosecuting his work among the Jewish inhabitants of Warsaw, who are very numerous. In a letter, dated October 17, he thus writes:

"On the feast of the Jewish New Year I visited Praag, a ruined fortress, immediately on the other side of the Vistula. There almost all the inhabitants are Jews, and there dwells the head rabbi. In every direction were to be seen groups of Jews in their white robes, which they always wear on the Day of Atonement, with the Talas, or veil, on their heads. On Tuesday, Oct. 9, I received fifty Hebrew New Testaments, 200 copies of Rev. D. Wilson's Sermon in German, and some thousands of Cards. I lost no time, but immediately set out for Praag, with a New Testament in my pocket for the rabbi. He, however, refused to have any conversation with me, and also refused to accept of the New Testament. Some of his students seemed very eager to see it, but he would not permit them. The first day of the feast of Tabernacles, I called on a young Jew with whom I have formed an acquaintance. He introduced me into a large company of Jews and Jewesses, assembled in a Tabernacle. I was received with the greatest politeness, placed at a table next to him who appeared master of the ceremonies, and shortly after I was seated he began to speak of the Messiah. This gave me the opportunity that I wished. I immediately showed them what are the offices of the Messiah. He heard me with the greatest attention; when I had finished, I said, that if they wished to read something about the Messiah, I had some printed cards containing something about him. When I pulled them out of

my pocket, all the persons in the Tabernacle came to receive them. Indeed, the only refusal that I have experienced was from the Rabbi in Praag." And even this Rabbi, Mr. McCaul, in another letter says, afterwards read the New Testament, together with one of his pupils who had purchased one.

Mr. McCaul proceeds:—"The Jewish nation appears to me to be ready to receive any impression, either good or bad, that may be presented. They appear to feel that there is a void in their hearts that can only be filled up by vital religion, and they also seem very sensible of their want of instruction; for this reason, in my conversations, I always press them very much with their ignorance of their own religion; and to this cause I also attribute the eagerness with which they demand cards and books. On the Jewish market lives an old Jewess, who has a shop there. To her I go once or twice every week. So soon as the neighbouring Jews know that I am there, her shop is filled with persons asking for cards. The women especially, even those who cannot read, say, that they will procure somebody to read for them. I have no doubt that the most extensive good might be done amongst the Jewish women, by the distribution of Solomon's Testament. I have found very many persons inclined to Christianity, but afraid to declare themselves openly. Besides, some persons have applied to me through Jacobi, stating, that they would wish to receive instruction, and to be baptized."

In a subsequent letter, dated Dec. 5, Mr. McCaul gives the following pleasing account of the success which he had met with in the distribution of tracts, at a great fair at Warsaw, to which many Jews, from a distance, resort:

"Tuesday morning I went into the fair with seven tracts in my pocket, to make a beginning. I offered one to a Jew; I then walked on a little; in about ten minutes I returned to the same place. The Jew was standing reading, surrounded by many others; so soon as he saw me, he said, That's the gentleman. The Jews immediately left him, and came to me, asking for tracts; in a moment the remaining six were disposed of. Wednesday morning, I returned to the fair, having seventeen tracts; I had not the trouble of offering one, as the Jews immediately recognized me, and came to me of themselves. Thursday morning I disposed of 24 in the same way. Friday, I went twice. The moment I was perceived, I was completely surrounded by Jews soliciting books:—then I gave away 45. I had taken the precaution each day of telling my address to every one who asked for a tract. This had the desired effect. Saturday, being their Sabbath, they began to come about eight o'clock, and my lodging was literally full until after dark. Sunday the same; Monday still more so; yesterday not quite so much, and to-day still less; however, I have no reason to complain, as, since Monday se'nnight, I have distributed 863 tracts; and, since last Saturday, about 400 Jews, men, women and children,

have called on me for books. Many of these were teachers, and solicited tracts for the use of their schools, and if I had been willing to give Testaments to all that asked for them, I should have disposed of my whole stock. I have been cautious in giving them away: I am endeavouring to sell them, as what a Jew buys, he values more than what is given him. I have sold a few, some for two florins, Polish, *i. e.* about a shilling, some for four florins.

"To some persons who could give a good account of the tracts, I lent Testaments. A Jew from Conski, a town sixteen German miles from here, came to me this evening to buy a Testament. He received two tracts, one was that containing the passages relating to the Messiah, out of the Old Testament, compared with the passages out of the New Testament, shewing their accomplishment. He said, this tract pleased him very much; that he had always been accustomed to read the Prophets, and had never been able to get over those passages; that, therefore, he wished to have a New Testament to satisfy his mind. He also told me, that at ——— there is a Society consisting of ten Jews, who meet together, to seek the truth; that they meet in secret for fear of the Jews." Mr. McCaul having proposed to visit other parts of Poland, in company with Mr. Becker, your committee fully approved of the intention, and have since received a most gratifying account of the encouragement which they met with on their excursion. The first place which they visited was *Posen*, Prussian Poland; where having, without difficulty, obtained the sanction of the Prussian government, accompanied with the expression of a "wish for good success to their undertaking," they began to distribute books: with what effect, the following extract from their letter will show:—"We gave tracts to some Jews who were passing by; they began to read them before the window; this attracted other Jews, who came in to request some for themselves; in a few minutes there were about thirty Jews satisfied. In less than ten minutes after we began, our room was completely filled, or rather crammed, the hall the same, and a great crowd before the house, clamorously asking for tracts: we gave away about a hundred. The crowd then became so great that, in self-defence, we were obliged to stop. On Monday it would have been the same, had not the government kindly sent us a gendarme, through whose aid we were enabled to keep up order, letting come a few only in our room at once. This lasted from half-past eight in the morning till twelve. Tuesday, the concourse of Jews was nearly as great as the day before, and of Christians still greater. About three hundred tracts at least, and upwards of thirty Testaments, have been distributed to Jews, and nearly two hundred sermons on the conversion of the Jews to Christians—most of the respectable people in *Posen* sending for copies, amongst them also the Archbishop."

Your Committee cannot forbear quoting the words of one of your vice-presidents, now abroad, who, in communicating this intel-

ligence, remarks, "Their account would, a very few years past, have been incredible. Strange Christian missionaries go into a place full of Jews, to whom they are unknown, but they proclaim the gospel, and are shortly, in consequence, obliged to obtain military aid of the civil power, for their protection; every one will suppose, to save them from the fury of the enraged and bigotted Israelites. No! it is that they may not be trodden down by the crowd of the children of Abraham, Isaac, and Jacob, rushing on them for the tidings of salvation, through that Messiah whom their fathers rejected."

Other very pleasing occurrences attended this visit of the Missionaries to Posen—"We were gratified by a visit from a Roman Catholic Priest; he evidently took great interest in every thing concerning the extension of the kingdom of Christ, especially in the accounts which we were able to give him of the desires of the Jews to possess Testaments—in return he communicated to us the pleasing intelligence that he superintends three Schools, where 400 children attend, *many of whom are the children of Jews*. He himself instructs them in religion; and the Bible, the Old and New Testaments, without note or comment, is his text-book. In the evening thirteen Christians came to us, at six o'clock, to offer up with us our united prayers to the God of Abraham, Isaac, and Jacob, to remove the veil from the eyes of his ancient people—one Jew also was present. Our Christian friends were chiefly members of the Committee of the Bible Society. The garrison clergyman also attended; and, when Becker ceased to speak, stood up and spoke out of the overflowing of his heart; he described, in the most pathetic language, the unchristian manner in which Christians had treated their Jewish brethren. He then exhorted those who were present to atone for their past negligence, by now, at least, exerting all their endeavours to bring back the wandering Jew: he concluded by prayer. It is impossible to describe the joy which we felt to hear this servant of Christ pleading the cause of the Jews, with a fervour that would have done honour to its oldest advocates.

The information received from Mr. McCaul and Mr. Becker has fully confirmed the views expressed by Pinkerton, during his late visit to this country. He stated that in a district comprehending Russian and Austrian Poland, and a part of Turkey, there at least three millions of Jews, among whom there is an unusual spirit of inquiry upon the subject of Christianity, and a readiness to receive the New Testament which surpasses expectation. As he himself travelled through their town, they would often exclaim, "Here comes the Bible man, and he will give us Hebrew New Testaments."

In confirmation of this statement, Dr. P. read an extract of a letter lately received from the Rev. Drs. Henderson and Patterson, who were, at the time of writing it, in the heart of this dis-

strict. They wrote that at "one place, where there were 16,000 Jews resident, they found a Bible Society in active operation, to which several Jews subscribed, and not only purchased copies of the Old Testament, but seemed anxious also to obtain the New." They stated, likewise, that in the course of their progress they were furnished with the most convincing proofs of the eagerness of that people to receive and read the testimony of the Messiah; in one town their lodgings were almost besieged by the Jews, applying for Hebrew New Testaments; and, in a settlement of Karaite Jews which they visited, they found the New Testament not only in general circulation, but read without prejudice, and spoken of by the Rabbi himself, in the presence of a large company, in terms of the highest respect.

Your Committee cannot quit this part of the subject without noticing a fact which, in its results, will be peculiarly favourable to the efforts of the Society amongst the Jews in Poland. This is the abolition, in the early part of the present year, by an edict of his Imperial Majesty, of the Kahals, or Rabbinical Institutions, which have long operated as a barrier to the progress of the Jews in civilization and knowledge.

This event was communicated to the Committee in a letter from a valuable correspondent abroad, already alluded to, of which the following is an extract:—

"I believe I told you lately that the Emperor of Russia has issued an edict breaking up the Kahals, or Rabbinical Institutions, in Poland, and that I am informed this will destroy the Rabbinical yoke which has weighed so cruelly on the neck of Israel, and been the main impediment to their conversion to the faith of Christ; an event, at this moment, wonderful, most important, and deserving of all attention and admiration. It is remarkable also, and very pregnant in conclusion, that this is done to relieve the Jews. The preface to the Law by the Emperor says,—In order to prevent the complaints which are continually sent in from all sides by the Jews, of the oppressions of, and encroachments on, the poor, by the hitherto existing Kahals, or elders of the Jews, we have, after duly considering the representations of the commission of regency, with respect to the necessity of abolishing these Kahals, and the introduction of supervision by the Synagogues, determined, and hereby decree as follows: With the day of the publication of this Edict, all the Kahals which have existed in the Jewish communities of our towns are dissolved. The law was signed on the 1st of January, 1822, and appeared in the Warsaw Gazette."

Prussia.

A Society for promoting Christianity among the Jews has been established at Berlin, under the express sanction of his Prussian Majesty. This gratifying intelligence was recently communicated in a letter to your President, from Major-General Witzleben, President of the New Society, inclosing a copy of their rules, and of a

pious address, in which the objects and constitution of the Society were made known to the public.

Germany.

Of the important opening made, by the providence of God, for the Society's operations at *Leipsic*, and of the designation of Mr. Smith as a Missionary to that city, mention was made in the last Report. Your Committee have now the satisfaction of informing you that they have been enabled to occupy another Missionary station, with encouraging prospects of usefulness, in that part of Germany, viz. at *Dresden*. Having determined, on mature consideration, to appoint to this station, Mr. Goldberg, the converted Jewish schoolmaster, whose baptism was mentioned in your last Report, and of the consistency of whose conduct the most decisive testimonies continued to be received; the Committee directed Mr. Smith to accompany him thither from *Leipsic*, and to assist in his establishment. On their way to *Dresden*, Mr. Smith was gratified by hearing from many Jews, that they read the books of the Society in secret, and that they were fully convinced of the truth of Christianity; they even added that they worshipped Christ as the Messiah promised to their fathers; but that as many of them were partly, others totally, dependent upon the Jews, they durst not make an open confession of their faith.

Denmark.

Very pleasing intelligence respecting the state of the Jews in *Denmark*, has been communicated through the medium of your Foreign Secretary, who visited that and the adjacent territories of Sweden and Norway, during last summer, in the joint service of this Society and the British and Foreign Bible Society. He found the Jewish inhabitants in *Holstein* and *Denmark* not only protected by the government, but enjoying the benefit of a very liberal administration in their favour. Several measures had been adopted, tending to their moral and civil improvement. Some new arrangements also affecting the state of religion amongst them, which had been introduced by the government, had not only not been opposed by the Jews, but had met with their cordial concurrence." The Secretary justly regards these and other circumstances which engaged his attention, as indicating "a general tendency among that people toward a great change of their religious state."

Tunis.

"I conclude these observations," says a writer, "by mentioning to your Society another remarkable instance of the general stir among the Jews. A Tunis Jew wrote lately from *Tunis* to a friend of mine, (Professor Habicht,) in *Breslau*, in Arabic:—

"I received lately, dear brother, copies of the Gospel of Jesus Christ, (who is to be praised,) in Hebrew. I confess to you, my

dear friend, what I communicated already to others, since, a considerable time, that I am wholly persuaded that Jesus Christ is the Messiah. The Gospel is a grand book, whose precepts are excellent, and resting on the principles of common sense. I remark, that the Gospel is now in the hands of many Jews, for it was never before seen in the sacred tongue. Many Jews are of the same opinion with me respecting the Messiah, and I am of the opinion, that a great discord will soon arise between these Jews and the Pharisean Jews."

This is certainly, as our correspondent remarks, a most interesting fact. Would to God that a courageous and wise man might appear now in the streets of Tunis, and speak, as a second Paul, of the heavenly truth!—The statement is the more favourable, because the above mentioned Jew is purser to the Verzier of the Dey of Tunis, and of consequence, a man of some rank.

Jerusalem.

It was stated in the last Report, that Mr. Wolff, a converted Jew, who had spent some time in this country, under the direction of your Committee, had sailed for Jerusalem, on a mission to his brethren, the expense of which had been generously undertaken by a pious individual. Frequent and copious accounts of his proceedings on his way to the ultimate scene of his labours, have, through the kindness of his patron, been communicated to the Committee. And the most satisfactory testimonies to the consistency of his conduct have also reached them, from gentlemen residing in the places at which he has touched. It is truly gratifying to find, that his zealous endeavours have, in general, met with a kind and encouraging reception from Jews of all ranks, with whom he has freely and fully conversed, and amongst whom he has circulated numerous copies of the Hebrew New Testament, and of other Christian publications.

The last account left him on his journey from Cairo into Palestine. Many prayers, your committee trust, will be offered up for him. May the God of Abraham, of Isaac, and of Jacob, be with him, and open him a way to the hearts of his brethren in Jerusalem!

Madras.

Your attention is now requested, finally, to the communications, received since the last anniversary, from Madras. It was then mentioned, that Mr. Sargon, a Jewish convert of approved sincerity, was about to proceed on a visit to his native place, Cochin, on the Malabar coast, near which there is a town almost wholly inhabited by Jews, forming two distinct classes, under the names of Black and White Jews. He was received by his family and countrymen in general, with an unexpected degree of kindness; was permitted to discuss with freedom the leading points of difference between them and Christians; gave several tracts and portions of

the Old and New Testaments to Jews eagerly applying for them, some of whom came from distant countries, and had the satisfaction of seeing a spirit of inquiry, and a disposition to search the Scriptures, excited among them, not without evidences of conviction in some. On his return to Madras, a measure was adopted, the intelligence of which has afforded sincere pleasure to your Committee—the formation of a Corresponding Committee, in connexion with this Society, of which the venerable the Archdeacon of Madras is President, and the Company's three chaplains, together with some other gentlemen of the first respectability, in the civil and military Departments, are members. This Committee began their operations by circulating an able and interesting address, in which their more immediate object is stated to be the formation of Schools at Cochin, for the instruction of the Jewish children at that place and in its vicinity. Researches into the literature of the Jews, and inquiries after a large body of that nation, generally known by the name of Beni-Israel, and supposed by many to be descendants of the ten tribes, will form a subsequent part of the labours of the Committee. But they propose immediately to engage in the dissemination of the holy Scriptures, and of tracts, amongst the learned Jews in all parts of Asia, to whom they shall have access by means of the constant communication between Cochin and the Red Sea, the Persian Gulph, and the mouths of the Indus. The importance of this part of their designs may be estimated from the consideration that the Jewish population in Persia, China, India, and Tartary is calculated to exceed 300,000.

The Corresponding Committee strongly urge on this Society the expediency of sending out an English Clergyman, well versed in Hebrew, as missionary to Cochin; and in the mean time they have stationed Mr. Sargon there, as teacher of the Jewish children, upwards of seventy of whom were under his instructions at the date of the last dispatches. He found a great readiness on the part of the *White Jews*, to commit their children to his care; but though a great desire had been expressed by many individuals of the *Black Jews* to follow their example, their remaining prejudices had prevented them, as a body, from doing so.

Conclusion.

A few observations, connected with the preceding details, shall close this Report.

A circumstance well meriting the attention of those interested in the spiritual welfare of the Jews, is *the variety of means by which their conviction of the truth of Christianity appears to be brought about.*

In some cases, *the reading of the Old Testament* seems to be the primary means—first, exciting doubts as to the correctness of the religious opinions of the Jews—then, leading to inquiries on the subject, suggesting, for the solution of difficulties, an examination

of the New Testament, where accessible—inducing applications for the New Testament—others, through the blessing of God on the study of the Christian Oracles, terminating in a persuasion of the truth of the Christian system.

An instance of this kind occurs in the correspondence of your Committee during the past year. A Jew, who had for several years been employed as a teacher, in the course of his Biblical Instructions, sometimes met with passages which excited doubts in his mind with regard to the opinion of the Jews, that the Messiah had not yet appeared. In answer to earnest prayer, for the removal of the distressing doubts which agitated his mind, it pleased God to direct him to the New Testament, on a careful comparison of which with the leading prophecies of the Old Testament, he became convinced of the errors of Judaism, and, after conflicting with many difficulties, publicly professed his faith in Christianity, by baptism.

In other cases, where there has been previously an entire absence of *scriptural knowledge* of any kind, without any other instrumentality than the visible power of the Spirit, the *secret workings of conscience*, accompanied with, or perhaps producing, a sense of the insufficiency of *mere natural religion*, even for *present comfort*, appear to lead, through the use of the means of grace, to an acquaintance with the main principles of Christian truth. More than one such case has been mentioned in the letters of your Committee's foreign correspondents during the last year.

To these may be added, the influence of *early education in Christian schools*. Several illustrations of this might be recorded. A striking instance has been mentioned in this Report, that of the *Dresden Jewess*, who had imbibed her first impressions in favour of Christianity, when a child at a Gentile school. An encouraging case, of a similar kind, occurred some time ago in the Society's schools in London, where one of the scholars, who had manifested an unusual degree of bigotted adherence to Judaism, became, almost imperceptibly to the teachers, convinced that Jesus was the Saviour of the world, by hearing the prophecies read from the Old Testament, and their fulfilment declared from the gospels. Another interesting case, to the same effect, your Committee will give in the words of the Foreign Secretary, who, in speaking of Gottenburg, during his Northern tour, says, "The Moravian minister, Mr. Stare, has established schools for boys and girls. Among the latter are three young Jewesses. With the consent of their parents, who live in the city, they read in the school the New Testament, and receive Christian instruction with the other children. With what effect may be inferred from the following fact:—One of these Jewish children fell dangerously sick, and was brought home to her parents, to be nursed by her mother. The life of the child was for some time despaired of; but she recovered, and after an absence of some weeks returned to the school. There she

was received by her fellow-pupils with expressions of the most cordial joy and love, especially by one with whom she was more intimately connected. Her she called apart, and said, "Now I will tell you how I have been restored. I recollected what we have read in the New Testament, of the many sick whom Jesus has restored to health with one word or a touch, and that he is still living, and hears prayers. Now, I thought, I will pray to him, that he will be my physician. So I did; he has heard my prayer; and therefore I now find myself well again."

Your Committee notice these facts for two reasons; *first*, because they tend to show the *credibility* of the different cases of Jewish conversion alleged to have taken place, *the means* by which they are stated to have been brought about, being in themselves *adequate* means, and such as come within the habitual experience of those who have attended to the course by which sinners are ordinarily led to conviction. *Secondly*, and chiefly, because they serve to point out to the Society, and those employed in its service, the most likely means, under God, of producing a salutary impression on the minds of Jews.

1. Of these means one, of primary importance, appears to be, *the furnishing them with complete copies of the Old Testament, in languages which they understand*. With these, it is to be feared, they are, in general, very scantily supplied; and the consequence is such as might be expected; that, *as a body*, they are very imperfectly acquainted with their own Scriptures.

2. *Plain, forcible, direct appeals to the heart and conscience*, seem to be another most efficacious means of awakening conviction in the minds of Jews. Their opposition to Christianity appears, in many instances, to be founded on an aversion, not to the *Christian religion in particular*, but, to *all religion*. They are as ignorant of Moses as they are of Christ; as much at enmity with the law as with the Gospel. A cold, unfeeling deism has steeled their hearts, almost against the impressions even of natural religion. In such cases, therefore, *arguments* addressed to them *as Jews* will be of little avail, they must be addressed *as men*; as Gentiles, or as *nominal Christians*, are addressed, when it is sought to prepare them for a cordial reception of the gospel. "I should think," says a learned professor of theology abroad, "that tracts should be composed for German Jews, of such a nature as to *convince them more of their guilt and sinfulness*, to *point out to them the wants of their hearts*, and to destroy the foundations of deism, whilst showing the superior nature of the law of Moses, and of the gospel." "A Jew may be persuaded that Isaiah and Daniel speak of Christ, but of what use is this if he does not know himself?"

3. It is scarcely necessary to add, that the *encouragement of education* must continue to form a prominent object of attention with the Society, in its endeavours to spiritualize the Jews. Even should the children be instructed in the Jewish Scriptures only, much good

may, through the divine blessing, be expected to result. Patriarchs and prophets preach Christ—the law, properly explained and enforced, teaches the gospel. To understand the Old Testament rightly, is to understand the New.

Thus have your Committee endeavoured to discharge the duty which the return of this day has imposed upon them. It remains only that they entreat the members of this Society to unite in fervent prayers to Almighty God, for his continued blessing upon the work in which they are engaged. From Him alone comes both the will, and the ability, to do good. He only can incline the hearts of Christians towards the Jews, and of the Jews towards their Saviour. May the Holy Spirit work effectually in both, disposing the one to impart, and the other to receive, the gospel of peace! May His sacred influence enlighten, warm, and purify all who are seeking the salvation of Israel; that with simplicity of motive, fervency of zeal, perseverance in action, they may labour in this holy cause! And, above all, may a spirit of earnest supplication be poured forth upon Jews and Gentiles! Then, and not till then, may we expect that God “will assemble the outcasts of Israel, and bring back the dispersed of Judah.” Then, and not before, may we hope, that “the fulness of the Gentiles shall come in,” and that “the Lord shall be king over all the earth,” whilst Jews and Gentiles join in one chorus of praise, saying, “Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up a horn of salvation for us in the house of his servant David, as He spake by the mouth of his holy prophets, which have been since the world began!”

“To Him be glory, and praise, and dominion, for ever and ever! Hallelujah, Amen!”

MISSIONS AMONGST THE AMERICAN INDIANS.

FROM THE MISSIONARY REGISTER.

UNION MISSION.

EXTRACTS FROM THE JOURNAL FOR THE MONTHS OF APRIL AND MAY, 1822.

Return of the Agent.

April 12.—The Agent has returned from the village. We have read their talk. They express their loyalty to the Government of the United States. They say, whom shall we hold by the hand if not our Great Father, the President? Their talk breathes the spirit of peace. Mr. Philbrook purposes, on his return, to urge the commanding officer at the garrison, if it be consistent for him to do it, to stop the Cherokees from distressing this people any farther, as he thinks their proposed terms of peace are reasonable, and ought to be acceded to, and as nothing can be gained on either

side by the continuance of the war. The Cherokees are better prepared for the war than the Osages; for, although the latter are far more numerous, they have not the same advantages with their enemies to purchase powder.

April 19.—This evening put a number of questions to the Osage, to find out his views about religion. In answer to the question, "Who made the world?" he said, "he did not know!" We find the Osages place great stress on dreams. These they look upon as a kind of revelation. They are much influenced by a dream, in their most important measures. The Indian told some strange stories, and offered to play some tricks.

Lord's day, April 28.—Several of these poor heathen have been present at worship. Our hearts have burned within us to speak to them concerning the great salvation. We have been meditating on the prospect of usefulness among them, and the blessedness of seeing many of them, at the last day, arrive to take possession of the inheritance above. We have said, "Let us not be weary in well-doing, for in due season we shall reap, if we faint not."

Saturday, May 4.—Numbers of the Indians are coming in. Some to have their work done by the blacksmith, and others to see us.

Lord's Day, May 5.—The Indians still coming. We make a point to feed them more or less; but provision growing short with us, we find it necessary to deal out bread with a sparing hand. But there is a table spread for all people, where there is bread enough and to spare. At this table, our little church has been fed to-day. Oh, when will the gracious invitation reach the ear of their starving souls, "Come, for all things are now ready." It is a mystery for which man cannot fully account, that this *feast of fat things*, should for so many ages, be hidden from millions of perishing sinners.

Indian Council.

Friday, May 10.—Held a talk with the Chiefs. After some general discussion of the subject respecting the design of our coming, we put the question in direct terms. Is there any thing but the war that keeps back your children? They replied to the following effect: "We know you came great distance to teach us; we know that good people sent you here, and expected we should give you our children before now. We have heard that other Indians send their children to the missionaries. All this is good. But we don't know what may happen to ours. We have been deceived. The Cherokees came upon us last fall, and destroyed many lives, and carried off our women and children, because the white Chief at the Poteau (meaning Major Bradford) did not send word as he engaged to do. We were not on our guard. Our people are afraid it may be so if their children come to live with you. But you must not leave us on this account. It is our prayer to the Great Spirit, that you may accomplish your object. As you have said,

that you prayed God for us that we may be happy, so we have prayed that you may prosper. You must not blame us; but you must blame the people below, (meaning the Cherokees.) It is owing to them that our children are not in your school." In the course of this talk we presented the Chiefs with sashes, sent out by our friend, Mr Little, of New-York, and gave a piece of the same cloth to their wives. They acknowledge the favour, and said when they held a council with White Chiefs, they would wear their belts, that it might be seen that all the good white people were their friends. Having concluded this talk, we determined to labour hereafter with the chiefs and others, as individuals, and to go on with an unhesitating step in attempting to gain their children.

From recent information, which we are not yet authorised to communicate to the Chiefs, we believe the Cherokees are becoming favourably disposed, and that the grounds of the difficulty is beginning to give way. We feel, therefore, a greater boldness in assuring them, "*your little ones shall not be hurt.*"

Monday, May 13.—The subject of leaving his child was again introduced this morning, when Tally, a chief, after some minutes of deep thought, inquired, how long do you wish to have him tarry. We replied, till he becomes a man, and learns what we know. He then said, "*take him, he is your son. I will not take him from you.*" This youth is about 15 years of age, is remarkably pleasant in his disposition, and has an active mind. Being the oldest son of the second Chief, a man who has great influence with his people, we are hoping that others will soon follow the noble example. This child we have named *Philip Milledoler*. His original name is Wohsis-ter, which reminded us of the Rev. Dr. Worcester, that ardent and venerable friend of the Heathen, who now rests from his labours. O God of our salvation, be pleased to bless the young Chief, and in due time make him a leader of righteousness and true piety to his people.

Tuesday, May 14.—Our young Philip is contented. He manifests an independent mind, but we dare not feel too sanguine. We remember the mild caution, *Rejoice with trembling.*

Suspension of Hostilities.

Mr. Philbrook very unexpectedly arrived this evening. But though *his return* was not expected, yet we had been looking for favourable news from the Cherokees. Having enjoyed a spirit of Special Prayer in regard to the negotiation, we have been waiting to hear what God will say, for it is written—"He will speak peace to his people."

Mr. Philbrook informs us that the Cherokees have promised to suspend hostilities till they can meet the Osage Chiefs at the garri-son, to hold a council of peace. He has brought on the preliminaries, signed by all the Chiefs of the Cherokees, and will proceed to-morrow to the Osage Village, where he will be received with joy.

Surely our Heavenly King is working for us. He hath turned the hearts of both nations to seek reconciliation. In truth may we adopt the Prophet's words, "He hath not said to the seed of Jacob, seek ye my face in vain." Light is beginning to dawn on this nation. O may it increase unto the perfect day.

Monday, May 27.—Tally's wife came to-day to see her son, before they go out on their hunt. At first we felt a little suspicious that she might have come to take him away. Instead of this, however, she exhorted him to be contented. Never was more affection towards this family expressed, than she manifested. We have great reason to respect this woman. She has great influence over her children, as appeared evident from her conduct towards them when she came with her husband two weeks since. How many professedly Christian mothers fall behind her in maternal ascendancy

Visit from Tally, the second Chief.

Thursday, May 30.—We had an interesting interview with Tally this morning. Yesterday he seemed to hesitate a little about continuing his son with us. He said the people laughed at him, and called him a man of no sense, for giving his son to the Missionaries to become a white man. We told him that if the Indians laughed a little now, he should not mind it. They would soon see that he was a man of great sense. If he changed his mind, and took away his son, they would laugh at him so much the more. His son, for a few minutes, seemed to hesitate, and said it would be better to go out and eat Buffalo; but Tally's wife remained firm. After a few minutes, he replied, "What you have said is good. My son shall stay; and this other boy, a relation of mine, (for he had brought over another boy, with a view to leave him, if Woh-sis-ter tarried,) shall be your son. Take good care of them. Do not let them talk Osage, but teach them English. Don't make them half Osage, but make them white men wholly. Give them a full dress; take off their humpass, (mockasins) and put on stockings and shoes. I want to see them dressed before I leave you, so that I may not weep when I am on my hunt." We immediately complied with his wishes, and presented the boys in full dress. He was pleased and satisfied, and left us with a cheerful heart. This triumph we would ascribe to Him who gives or withholds his favour as he pleases. The second child we have named *Robert Monroe*, in compliance with the request of the Female Auxiliary Society of Georgetown, who have pledged the sum of thirty dollars annually for the support of a boy by this name.

GREAT OSAGE MISSION.

Rev. N. B. Dodge to the Domestic Secretary.—July 1, 1822.

DEAR SIR—Enclosed you have our Journal for another month, and our statement of accounts for another quarter. As it respects

our School, our number has neither increased nor diminished during the last three months. Our red children are, I think, as promising scholars as any white children we usually see. Thirteen is the number we now have with us; five males and eight females.

The health of our family is generally good. The fever and ague attacks us from time to time, but it does not in general put on a very unfavourable aspect. May our hearts be drawn out in accents of gratitude to God for the favour he has shown us in regard to our health.

We are not yet prepared to enter upon the important work of preaching to the natives. Brother Pixley and Brother Montgomery are applying themselves with diligence to the study of the language; and we hope they will soon be able to instruct and enlighten them. Our work is pleasant, although laborious; and I trust that we all have a desire to persevere, having the pleasing hope that we shall be the instruments, at least, of forming an establishment which shall diffuse light and knowledge among these poor sons and daughters of ignorance and superstition. Whether we live to see the day when they shall be converted to God is not for us at present to know; but we would humbly trust that God has a people here who shall in due time be raised up to praise the riches of his grace. May we ever be anxious to know and do our duty, and willing to leave it to the Lord to effect his own work in his own time, and may the Board and all Christians continue their supplications at the Throne of Grace, that we may be made faithful in the cause of the blessed Redeemer, to whom, I trust, we have dedicated our lives and our all.

EXTRACTS FROM THE JOURNAL.

Day of Fasting.

May 3.—This day is set apart to be observed by us, as a family, as a day of Humiliation, Fasting, and Prayer. May the Lord grant us suitable exercises on this important occasion. Met at eight in the morning for a season of prayer. Brother P. preached both morning and evening.

May 10.—The Indians flock around us in crowds to-day, begging for something to eat. We cannot support them, and to deny them wholly would probably destroy our object among them.

May 23.—We agree to commence to-day holding a weekly conference of about an hour, immediately after dinner. At this season our hired men, together with all of the family who are able, are expected to attend. Had an agreeable season to-day on the occasion.

May 26.—Two men came to our station to-day, having just arrived in the Osage country with a boat loaded with flour and whiskey. They wish to dispose of some or all of their cargo to us, as

we understand; but we trust we shall have wisdom enough not to encourage the traffic of whiskey up the Osage river.

May 27.—We have the offer of flour to-day at twelve dollars per barrel; but we do not at present feel ourselves authorized to purchase. We are nearly out of old flour; but if we are not supplied from the Ohio river, we must try to live upon corn meal, which comes much cheaper. Held a season of prayer this evening.

A NARRATIVE OF THE STATE OF RELIGION,

Within the bounds of the Synod of Virginia, for the year ending October 24th, 1822.

[Made and adopted by the Synod at the late meeting in Staunton.]

ALTHOUGH the Synod never had so much good news to communicate; yet they have to deplore that in a few of their churches the spirit of piety has, during the past year, suffered a visible decay. In those churches, benevolent and pious institutions have either declined or been utterly abandoned; the graces of their members generally, have been paralyzed by the chilling influences of a worldly spirit; prayer is either coldly performed or shamefully neglected; and suspicion is thrown over the whole character of some, by their apparent indifference to the means of reviving themselves and others. Their pastors lament this state of things, and solicit the prayers of other churches in their behalf.

Some of our churches have experienced no remarkable change; they have grown but little either in numbers or in grace. Others have received unusual accessions of new members, without any extraordinary excitement. In several others, encouraging prospects are beginning to appear: a growing attention to the means of grace—increasing impressions upon the people—and a reviving fervency of devotion among the pious, encourage the hope of a great ingathering of souls.

The general increase of Sabbath Schools, of Missionary, Education, Bible and Tract Societies, is a pleasing feature in the present aspect of our affairs. The utility of such institutions is daily becoming more evident; to them is in a great measure to be ascribed the gradual improvement of Virginia in morals and religion. *The Youngs men's Missionary Societies* of Richmond and Petersburg, are worthy of particular notice, for both their magnitude, and the excellent spirit, with which they are animated. That of Richmond has been for several years in active and useful operation; that of Petersburg has been lately instituted, under the most favourable auspices. Such institutions are greatly needed, not only because there is a wide field for their exertions, but also because much of that field is whitening to the harvest. In many places, mis-

sionary labours are in considerable request, and if perseveringly afforded, would promise final and great success.

It is indicative, we trust, of a growing inclination to a visible union among different branches of the church, that several congregations of Republican Methodists, with their ministers, have lately adopted our Confession of Faith, and connected themselves with the Presbytery of Hanover.

We come now to relate how the God of grace has blessed some of our churches. Our hearts overflow with gratitude, and our mouths are filled with praise, for effusions of the Spirit, such as our church in this commonwealth has never before experienced. We shall give a summary view of the most prominent facts on this subject.

Last spring the Hanover Presbytery met at Hampden Sidney College. During their meeting God was pleased to begin a work of grace, which has continued with little abatement. Throughout the neighbourhood, general and deep impressions of divine truth have been felt; and the church at that place has been enlarged by the addition of more than fifty converts; amongst whom are several heads of families, whose respectability and influence in society, will now, it is hoped, have a salutary effect upon their neighbours. Several students of the College have also found grace during this merciful visitation.

While the work was spreading in Prince Edward county, a similar one began in Petersburg, and gradually advanced, until between sixty and seventy were added to the Presbyterian church, and about one hundred to the Methodist church. Peculiar circumstances seemed in the sickly season to check its progress; but some hopes are entertained that it will yet bring many into the fold of Christ.

The pastor of Norfolk church, with a few of his people, visited Petersburg in the time of the revival there, and carried home with them the same spirit. Great exertions were soon made and blessed in that church. Between forty and fifty hopeful converts are the fruits.

In Richmond, although the excitement has been less powerful, the church has received about eighty new members.

The late meeting of the Hanover Presbytery at Charlotte court house has been attended with signs of a revival. Deep impressions of religion have doubtless been made; but the occurrence is too recent to justify more than a pleasing hope of happy consequences. In the congregations of Briery and Buffaloe, in Prince Edward, highly promising appearances of a revival have lately begun to present themselves.

In the town and vicinity of Lexington there has also been a most glorious, and in this state, perhaps unparalleled, outpouring of the Spirit. The symptoms of it began to appear about midsummer. An afflictive disease raged among the people, and disposed them to

seriousness: a new zeal and spirit of prayer became manifest in several of the pious: but for some time, the hope of those who sighed and prayed for a revival, was deferred. Gradually, however, the tokens of its approach became more manifest; extraordinary means began to be used by the fervent in spirit; prayer meetings, male and female, were instituted; the sacred flame was diffused among the devout, religious meetings were frequent and crowded; and ere long, many sinners began to tremble and weep. About the middle of September, the Lord's Supper was administered at the church of New Monmouth, near Lexington; when fifty-five new converts came forward, and nearly the whole congregation was overwhelmed with a flow of divine feeling, so solemn, so tender, so irresistibly powerful,—yet so void of enthusiasm, so decent and orderly,—that all declared their eyes had never seen, and their souls had never felt, such a day of the power of the grace of God. Three weeks afterwards, the Supper was administered in Lexington. The day of New Monmouth so far exceeded what the people had ever felt or witnessed, that they naturally distrusted the hope of seeing its like again. But the day of Lexington was not less a day of the Son of Man. At least twelve hundred persons assembled, numbers from all the adjoining congregations.—Sixty-one souls, (double the expected number,) came, and for the first time obeyed, with streaming eyes, the Redeemer's dying command, "Do this in remembrance of me." An awful solemnity was pictured on the faces of many, but for the most part, their souls were melted with the sacred fire, as when God rends the heavens in his descent, and the mountains flow down at his presence. On the following Sabbath, the Supper was administered at Oxford church, near New Monmouth. Here again, the Holy Ghost filled the souls of the people, and forty-four were added to the church.

This work of grace continues and spreads. Other congregations near Lexington are beginning to feel its power. Hopes are entertained that the faithful will not slacken their prayers until God shall show, in many an instance more, what his grace can do. It is also a gratifying circumstance of this revival, that several students of Washington College are brought into the church. The whole number added to the church at Lexington, in the last year, is one hundred, and to those of New Monmouth and Oxford, about fifty each.

The principal means through which the blessing came, we hesitate not to say, was prayer, the fervent prayer of faith. While prayer was neglected, or was sluggishly offered with indifferent and wavering minds, the chill gloom of spiritual death still enveloped the people. But no sooner was the spirit of prayer and supplication poured out upon them who bowed before the throne, than the Sun of Righteousness began to arise, and his vivifying influence to be felt by saint and sinner.

In many cases, sympathetic or animal feelings have doubtless

mingled their influence with that of the word and Spirit of God; but there has appeared almost nothing of what is properly termed enthusiasm:—no disorder in worship, no bodily exercise, has occurred; none have been admitted to communion who could not give a reason of the hope that was in them.

Many young men, to the joy of the church, have embraced religion; children from eleven to fourteen years of age, who were not expected to know much of the nature of religion, have professed conversion, with a clearness of views and a manifestation of piety, astonishing to men, and glorious to the grace of God: aged persons, who have spent three or four score years in sin, have in the last days of life been born again. Verily it is the work of God; human power is inadequate to the effect. The same human ability has been elsewhere exerted, and had been in those same places exerted, without such effects. Sin maintained its unresisted and irresistible influence over the hearts and lives of the people. But God sends his Holy Spirit, and immediately the delusion of sin is dissipated; evil habits of fifty years standing are broken, and a new character is impressed upon minds grown old and rigid in sin; the feeble mind of infancy comprehends the nature, and is satisfied by the influences, of doctrines, which are the grandest display of infinite wisdom. We repeat it, this is the work of God—the work of his Grace. We therefore call upon our souls, and upon his people, to render him all the praise, and to supplicate in faith and without ceasing, for the continuance and extension of the unspeakable blessing in which we now rejoice.

A NARRATIVE OF THE STATE OF RELIGION

Within the bounds of the Synod of Kentucky, for the year, 1822.

To the Churches under the care of the Synod of Kentucky.

DEAR BRETHREN,

THE Synod of Kentucky, in publishing a narrative of the state of religion within their bounds, have to lament that, on account of a disappointment in the place of meeting, through a severe providential visitation, our members present are but few, and our means of information not so ample as could be wished.

The state of society in our bounds has, as usual, some unpromising features. A person visiting us from a land of piety, would still consider us, in the mass, as a people perishing for lack of vision. Pride and fulness of bread, and much idleness, have greatly injured us. Folly and amusement; intemperance, gaming and swearing, fraud, falsehood and violence, are still seen amongst us; and they appear the more incurable in some places on account of a gross disregard of the Sabbath day, and the precious ordinances of God's house.

In many instances the evil is continued by that instruction which causeth to err from the words of knowledge. Sometimes, when people have concern enough about religion, to attend a place of worship, their wounds are healed slightly by physicians of no value.

Corrupt teachers increase their natural opposition to truth, and their natural enmity against an evangelical ministry. There is now much more zeal manifested against real christianity, from such as call themselves "*The Christian Body*," than from those who condemn the name. Unlearned and unstable men, with arrogant pretensions to new light, in the christian religion, have ensnared, if not ruined, many souls. Truth and piety meet with more opposition from universalists, and self-styled unitarians, than from avowed deists and atheists.

In such a state of things the language of the church should be, "It is time for thee, Lord, to work; for they have made void thy law." But our zeal is not in proportion to our danger. Most of our churches would be considered a cold climate, to a person accustomed to revivals. When family religion, (that is, an attention to the spiritual interests of children and servants,) is uniformly and stubbornly neglected by any person, we are induced to doubt his observance of secret devotion, and even his experience of saving grace.

Where public worship on the Sabbath is attended with reluctance and inconstancy, it is not wonderful that week day meetings, for preaching or prayer, for bible or catechetical classes, should be discountenanced or discontinued. We may also observe, that in proportion to the decline of vital piety, is the increase of dissension and litigation, and as a love for vanity and riches grows, institutions of benevolence dwindle, and there is an increased remissness in supporting and promoting the gospel.

We have great reason to mourn over our sins as a country, and to be urgent at a throne of grace for the sprinkling of the blood of atonement to cleanse us from the guilt of our unfaithfulness as ministers and people. We should however feel thankful that notwithstanding our unworthiness, we are informed of some things, which remind us, that though "weeping may endure for a night, joy cometh in the morning."

Although in many places there is nothing promising, in others there are many encouraging symptoms. These are found in some measure in the bounds of the Transylvania Presbytery, particularly in the congregations of Harrodsburgh and Providence.

It is also cause of gratitude, that the Centre-College, established at Danville, within the bounds of this Presbytery, and which had its origin in the Synod of Kentucky, has recently called to its Presidency, the Rev. JEREMIAH CHAMBERLAIN, of Pennsylvania. From the known orthodoxy, piety, erudition and talents of Mr. Chamberlain, it is hoped, that this institution, under his superintendence, and the blessing of Providence, will speedily maintain a prominent stand

in the list of those fountains of learning, which annually issue streams, to make glad the City of God.

In the bounds of the West-Lexington Presbytery, also, there are some things which augur well. They are found particularly in the state of religion at Versailles, and in the number and variety of benevolent institutions in Lexington. These institutions, which are said to be liberally supported, afford a pleasing hope, that the moral and religious aspect of that town will soon exhibit a more healthful and promising appearance. But in the Muhlenburg and Ebenezer Presbyteries, appearances, it is believed, are still more encouraging. In the former of these orthodoxy is rising, notwithstanding the exertions of many self-called Presbyterians, who have in too many instances co-operated with the enemies of truth and righteousness.

There is also an increasing thirst for a preached gospel, and a growing zeal for the observance of the Sabbath, for the promotion of Sunday Schools, and for the education of pious young men for the ministry. In a church contiguous to Hopkinsville, there has been a hopeful work of grace among the scholars of a Sabbath School.

In the Presbytery of Ebenezer there has been but a small addition of communicants, except in the church of Maysville, which has received a goodly number. The remarks made above, concerning Muhlenburg, are in general applicable to this Presbytery, but principally to Paris church, which takes the lead in institutions of piety, and benevolence. Their liberality in doing good, like that of the Corinthians, has abounded greatly. We bear them record that according to their power, they have been willing of themselves, and we hope that their zeal may provoke many.

The blessings enjoyed by this Presbytery are, under God, in some measure owing to their Presbyterial visitations, and examinations of the churches within their bounds. The benefits resulting from this plan, were particularly attested by the congregation of Mount Pleasant.

These investigations are calculated to stir up ministers, and elders, and deacons, and people, to the performance of duty. The necessity of this appeared very obvious to the Synod, when a faithful brother remarked, that after all his labour and success, he saw plainly that he had not done one fourth of what the pastoral office required, in his congregation.

We have no certain intelligence from the Louisville Presbytery, because none of its members are present. The reason of their absence is, doubtless, that the place of meeting was altered at a period too late to meet their convenience. This has prevented the attendance of many members of other Presbyteries. The religious exertions of the Louisville church promised much for the promotion of the best of causes. These, we fear, must be in some measure paralyzed, in consequence of their late losses by pestilence. Besides the calamities of the town, in which we were to meet, ac-

cording to our first adjournment, that Presbytery has lost several of its members. One was the Rev. Thomas C. Searle, Pastor of the Madison church, in Indiana. He was a student of the Princeton Seminary, and was afterwards elected Professor of Theology in Dartmouth College.

Another was the Rev. Samuel Shannon, a revolutionary graduate of Princeton College, and the inventor of the *whirling-table*, a celebrated and useful article of philosophical apparatus.—The orthodoxy and patriotism—the affability and benevolence of this Christian father, were well known to you all. The premature death of our younger brother, a man of distinguished piety and erudition, prevented our western churches generally from knowing his real worth. The walls of Zion have seldom, if ever, lost a watchman, combining in his character, more estimable and excellent qualities. But his Master has relieved him from his watch-tower—he is past the reach of eulogy.—He has joined the church triumphant.—In the losses of the Presbtery and the town of Louisville we are all common sufferers.

Dear brethren; the present times are eventful. We have all need to be up and doing.—Heresy and backsliding, infidelity, immorality, and pestilence, pervade our land. We should be clothed with the whole armour of God, that we may be able to withstand in the evil day, and having done all to stand. No regard to carnal ease should induce us to be supine, or inactive, in the prosecution of our duties.—“Let us quit ourselves like men, watch and be sober.” Let us prove by our patience and forbearance, by our activity and zeal, by our love to God and charity to men, that we are animated with the faith and hope of the gospel, and are fixed firm and immovable, always abounding in the work of the Lord. If thus animated we shall live the life of the righteous, and our last end shall be like his. That you and all may be enabled so to live and so to die, we pray that grace mercy and peace, from God our Father and Jesus Christ our Lord, may abide with you, and all his people.

J. T. EDGAR, S. C. S. K.

OBITUARY.

DIED—On the 31st ult, about 10 o'clock, A. M. in about the 50th year of his age, the Rev. ROBERT WILSON, Pastor of the Presbyterian church in Washington, Ky. He was born in Virginia, and there raised, educated, and ordained to the work of the Gospel Ministry. After labouring some time in the gospel vineyard there, he came to Kentucky, as a missionary; and having fulfilled his mission, became stationary at Washington. Shortly after, he married *Elizabeth Harris*, daughter of Mr. Edward Harris, sen. of Washington; and amidst many difficulties and discouragements, unceasingly persevered in the discharge of his ministerial duties.

Seldom has a person been known combining in his character more amiable qualities, than were manifested by this man of God. The leading trait in his character, was deep and unaffected piety. This was uniformly apparent in his life and conversation. As a Minister, he was grave, zealous, faithful and laborious. Upwards of twenty years he continued among the same, "instant in season and out of season," prosecuting the arduous duties of his office. In his preaching, he was peculiarly mild, solemn and engaging. He was not contented with merely discharging the duties of the pulpit; but, after the example of his Divine Master, "went about daily doing good"—visiting families, and instructing them in things pertaining to the kingdom of God. 'Twas his, to seek out objects of distress, and the afflicted of every kind; to alleviate their distresses, to offer the consolations of the Gospel, to raise the bowed down, to administer healing to the wounded heart; and to calm the agitated passions, and to heal the breaches and seek the peace of Zion, and of the society in which his lot in life had been cast. In these labours of benevolence and peace, he was truly eloquent, and eminently successful; and his mild and affectionate disposition, and his easy and amiable manners, made him a welcome visitant to families of almost every character.

In the pulpit, and in all his pastoral visitations, he taught with assiduity the total depravity of the human heart; the necessity of regeneration; the proper divinity and real atonement of the Saviour; and justification by faith in his blood. Like the great apostle, he determined not to know any thing among his people save Jesus Christ and him crucified. All the events which occurred in the life and at the death of Him whom he termed "his *Prince Emmanuel*," were frequently related by him in the most persuasive and interesting manner.—His solemn appeals to the heart, were often made the means of arresting the attention of the thoughtless, and bringing them to serious reflection. As a Christian, his heart was signally benovolent. In proportion to his circumstances, he contributed largely to the promotion of Religion.—In his private walk, he was remarkably exemplary, and possessed the art of happily introducing pious conversation into almost every circle he entered. He was strictly conscientious in the performance of all personal and relative duties. He was the good citizen, the obliging neighbour, the loving husband, and the most tender and affectionate parent.—And thus, by his daily example, he enforced all the truths which he taught; and to this may be attributed much of that success which marked his ministration in the gospel.

During his last illness, he maintained the same equanimity of temper and conduct, which had so eminently characterised his past life. Although his affliction was long and distressing, he was not heard to utter one repining word, or manifest the least impatience under his sufferings. To the kind friends, who attended him most

anxiously and tenderly, he exhibited the highest degree of gratitude.

The writer of this hasty sketch, had the privilege of frequently visiting him on his dying bed, and of hearing him express his unshaken confidence in his Lord and Redeemer. His soul was animated with the prospects of glory, and appeared anxious to take its flight to Heaven. He embraced, with ardent affection, his afflicted family and, soothed their sorrows by expressing his hopes of a blessed immortality. When he drew near to the closing scene, being asked how he then viewed the Saviour, he replied, "as my Prophet, Priest and King, and all my hope is founded on his righteousness."—Again, being asked how the Divinity and Atonement of Christ then appeared, he declared they were at the foundation of all his hopes.

As through life he had laboured unremittingly for the good of Zion, so his last prayer was offered up for her peace and prosperity; and for that of his own charge, still peculiarly dear to his heart:—And, according to the evidence he exhibited, he closed his eyes in the full assurance of hope.

Precious in the sight of the Lord is the death of his saints. They rest from their labours and their works do follow them.—The news of his decease soon spread throughout the town and its vicinity, and the vast number that attended his funeral, evinced, by their tears and lamentations, how much they loved him and appreciated his worth. Two of his brethren, Messrs. *Edgar* and *Ran-kin*, who had been his intimate associates in the ministry, were present, and paid his dear memory the least tribute of their most affectionate regard. After an appropriate sermon, delivered by Mr. *Edgar*, his family and friends took their last earthly view of him, and bedewed his cold remains with their falling tears. Never, before, did we witness a scene so tender and affecting. With indescribable grief, his dear wife and nine children hung to his closing coffin, and pressed again and again for another sight of his lifeless clay.

The above remarks are not made simply to eulogise the deceased.—Of this he has no need. They are intended to exhibit the experimental and saving influence of the Gospel. His character is brought to view for the imitation of travellers to eternity; and especially those engaged in the work of the holy ministry.—And may that God, who has promised to be the widow's judge and the orphan's stay, be the judge of the widow and the father of the fatherless.

NEW-YORK BAPTIST THEOLOGICAL SEMINARY.

Extract from the Annual Report of this Society,

Some of our ministers, venerable for their years, crowned with honours in their Master's service, and rich in faith and good works, are soon to be gathered to their fathers; and who will supply

their places here, when they shall have been received into their rest in heaven? Shall the Church mourn as a solitary widow, and shall there be none of her sons to guide her, to lead her by the hand, to break unto her the bread of life, and to "draw water out of the wells of salvation?" Nay, verily, for God hath promised to be with his ministers until the end of the world. God gives the harvest, but man puts in the sickle. God gives rain and sunshine, but man must break up the fallow ground and sow the seed, and that not among thorns. God will doubtless call his servants by his Spirit, and qualify them by his grace; but it is the duty of the Church to call them to their station, and invest them with their office. While, therefore, we totally disclaim the idea of calling those whom God has not called—while, in the language of inspiration, we fearlessly assert that "no man" rightly "taketh this honour unto himself, but he that is called of God as was Aaron," "It is the proper business of Churches to seek out and foster rising talents—to ascertain whether there are not among themselves some, who, by certain indubitable indications, are designated for the sacred office. It is the proper business of the aged and experienced to look out those young men whose hearts God has excited in the great and good cause, and help them on their way. Many are chilled by the cold blast of poverty—many are restrained by the strong hand of necessity—many are deterred by extreme diffidence and timidity, and many are not yet convinced of the duty to which God has called them. Such need advice, and encouragement, and instruction—need to be called and educated, and prepared for the service of the sanctuary. The young who communicate their feelings freely with each other, may often discover the duty of a fellow youth before it is known even to himself. Such youth should then be brought to the elders, that they may inquire of the Lord for him, and send him to labour in the vineyard. Young men of piety and hopeful promise should consider themselves, in this respect, the property of the Church, and her servants for Christ's sake. Wherefore, brethren, look ye out among you those whom we may appoint; and let them be trained to the service of the altar, that they may in due time be God's ministers attending continually on this very thing.

The Faculty of instruction, by a late election of the Board of Trustees, consists of REV. JOHN STANFORD, A. M. *President and Professor of Theology*—REV. ARCHIBALD MACLAY, A. M. *Professor of Ecclesiastical History and Biblical Literature*—MR. DANIEL H. BARNES, A. M. *Professor of Languages*—who have already entered on the duties of their professorships.

AMERICAN BIBLE SOCIETY.

Extracted from a Brief View of that Society.

The Society was formed in the city of New-York, in the year

1816, by Delegates from a number of Bible Societies in different parts of the Union. From the establishment of the Society to the 1st of February, 1822, it issued from its depository upwards of 174,000 Bibles and Testaments, and during the last nine months, upwards of 34,000. Since its formation it has expended, in providing Stereotype plates for the Bible or Testament, (of which they possess twelve sets,) in printing and circulating the Holy Scriptures, and for incidental expenses, upwards of \$200,000. It has circulated gratuitously, within the United States, and in foreign parts, upwards of fifty-six thousand copies of the Scriptures. The present number of Societies, auxiliary to the National Bible Society, is 264, some of which have also Branch Societies and Bible Associations auxiliary to them.

As the sole object of the Society is to circulate the Scriptures without note or comment, and as its Managers and Members are composed of individuals of different religious denominations, it commends itself to the approbation, and claims the patronage of all who embrace the Christian religion. By printing large editions of the Scriptures from Stereotype plates, under the superintendence of competent persons, who devote to the business their whole time, the price of Bibles and Testaments is much reduced, and their correctness, durability, and beauty, greatly promoted.

It is the design of the Society to extend its exertions not only to the destitute of the United States, but to those who live on our borders, to the Aborigines of our country, to the inhabitants of Mexico and South America, and of more distant countries.

In the United States, there are districts where no small portion of the people are without the Bible. In the bounds of a single county in the State of New-York, containing a population of only 22,000, it was recently ascertained that 878 *families* were destitute of the Scriptures; and in another district of the same State, comprising 2507 families, there were found 441 destitute families, and 6813 destitute readers. In one of the counties in the State of New-Jersey, several persons or families have been found, who had never seen a Bible, and knew not what kind of a book it was, nor the origin of the human race.

In Europe, a similar lack of the Holy Scriptures has been discovered, even in those parts where the Light of the Gospel has most abundantly shined. A document recently published by the Committee of the Bible Society of Wigan, in Lancashire, England, states, that out of 797 houses in that town, which were visited for the purpose of ascertaining the wants of the Scriptures, 380 houses were found totally destitute of *a single copy of the Bible or Testament*.

On many millions in Mexico and South America, in Asia, and Africa, and the islands of the sea, the light of divine truth has never shone. By great labour and expense must the Bible be translated into different languages, be printed in large editions, and circula-

ted over widely extended countries. Notwithstanding the numerous Bible Societies which have been formed in this and in other countries, of which men of the first rank, wealth, and influence are the patrons; notwithstanding the great number of Bibles and Testaments which have, within a few years, been circulated, of which the British and Foreign Bible Society alone has been the instrument of issuing 3,201,978 copies in seventeen years, it has been estimated, that more than six hundred millions of the human family are now ignorant of the revealed will of their Maker, and of the plan of salvation by a Redeemer; and, it is to be feared, that a great portion of them will live and die in the same wretched condition. It is ardently desired, that Bible Societies may be formed in every section of our land; that the more wealthy Societies, after supplying their own districts with the Word of Life, will contribute liberally to the funds of the Parent Society, to enable it to print the Scriptures in the various necessary languages, and circulate them in the more destitute places of our land; and that all will unite their efforts in giving the Bible to the whole inhabited world. In this best of all charities, the United States ought to act, and doubtless will act, a distinguished part. The object is of such a nature, so deeply affecting the present and future interest of the human family, that it cannot fail to receive the cordial support of every member of the Christian community.

FEMALE BIBLE SOCIETY OF LEXINGTON,

Auxiliary to the American Bible Society.

At a meeting of sundry females of various religious denominations, held in the Episcopal church, to form a Bible Society, Lexington, Dec. 12th, 1822, the Rev. Richard D. Hall, agent of the American Bible Society, presided.

The meeting was opened by reading a portion of Scripture, and prayer—and an address delivered by the agent.

The following plan of a constitution was then read and adopted, as follows:

CONSTITUTION

OF THE

FEMALE AUXILIARY BIBLE SOCIETY OF LEXINGTON, KENTUCKY.

ART. 1. The Subscribers, approving of the object of the American Bible Society, do agree to form a Society, to be called the Female Auxiliary Bible Society of Lexington, whose sole object shall be to co-operate with that Parent Institution, in encouraging a wider circulation of the Holy Scriptures.

2. Conformable to the principles of the Parent Institution, the Bibles and Testaments, to be circulated by this Society, shall be with-

out note or comment, and those in the English language shall be of the version now in common use.

3. All persons subscribing and paying the sum of 50 cents, or upwards, specie value, annually,—or the sum of 10 dollars, or upwards, specie value, shall be members,—the former one year, the latter for life. The annual payment shall be made at the time of subscribing, or *three months after*. The life subscription payable in two annual instalments. Any member wishing to withdraw, shall signify the same to the Recording Secretary at the end of the year, or be liable for the subscription until such notice be given.

4. The business of the Society shall be conducted by a Board of Directors, consisting of a President, 4 Vice Presidents, a Treasurer, a Corresponding and a Recording Secretary, and not less than 20 other members—7 of whom shall constitute a quorum. The Board shall meet monthly—have power to call special meetings of the Society—fill vacancies in their own body during the year, and make bye laws for their government.

5. The Board shall divide the sphere of this Society into districts, and appoint two or more of their members for each district, who may associate with themselves any number of subscribers, for the purpose of soliciting subscriptions and donations from the inhabitants thereof, and collecting the money, and who shall pay it to the Treasurer of the Society at the stated meetings of the Board.

6. The Treasurer shall take charge of the money collected, till it is disposed of by order of the Board, and her accounts shall be examined by a committee appointed by the Board, which shall report to the Society at its subsequent annual meeting.

7. The Corresponding Secretary shall conduct the correspondence, and the Recording Secretary record the proceedings of the Board and of the Society.

8. The surplus money of this Society, after deducting the incidental expenses, and supplying the wants of the Scriptures in the sphere of the Society, shall be transmitted, *annually*, to the Treasurer of the American Bible Society.

9. This Society shall purchase the duodecimo Bibles printed by the Kentucky Auxiliary Bible Society, *provided* said Bibles can be procured *cheaper* or as *cheap* as the same edition printed in New-York.

10. There shall be an annual meeting of the Society on the second Monday in April, when the accounts shall be presented as audited, the proceedings of the past year reported, and a new Board of Directors chosen, and the other business of the Society transacted.

11. At the meetings of the Society and of the Board, the President shall preside—in her absence, a Vice President, and if all of them be absent, the oldest member of the Board who is present.

12. The members of the Society shall be entitled to the privilege of purchasing, from the Depository of this Society, Bibles and Testaments at cost prices for their own use, or their families, or for gratuitous distribution.

13. It shall be the duty of the Board to inquire what families or individuals residing within the sphere of this Society are in want of the Scriptures, and to furnish them therewith at cost, reduced prices, or gratis, according to their circumstances.

14. To promote further the circulation of the Scriptures, Bible Associations in the adjoining counties, among the females, shall be encouraged, and such Associations shall be entitled to purchase the Scriptures

at cost, of this Society, and shall enjoy *all* the privileges of this Society, which it and its members enjoy from the Parent Institution.

15. A copy of this constitution, authenticated by the Corresponding Secretary, with the names and residences of the other officers, and also one or more copies of each *annual* report, shall be transmitted to the Secretary of the American Bible Society for Domestic correspondence.

16. No alteration shall be made in this constitution except by a majority of the members present at an annual or special meeting of the Society.

The following Ladies have been elected officers of the Society.

Mrs. ELIZA HALL, *President*.
 Mrs. SARAH NORTON, *1st Vice President*.
 Mrs. ALICE CHAPMAN, *2d Vice President*.
 Mrs. CATHARINE BEACH, *3d Vice President*.
 Mrs. ESTHER MORRISON, *4th Vice President*.
 Mrs. MARY BECK, *Treasurer*.
 Miss ELIZA BLYTHE, *Corresponding Secretary*.
 Miss LUCY S. RIDGLEY, *Recording Secretary*.

MANAGERS.

Mrs. ANN JONES.	Mrs. LETITIA WALLACE.
Mrs. SARAH CHALLIN.	Mrs. MARGARET BLYTHE.
Mrs. ELIZA SKILLMAN.	Miss JANE S. RIDGLEY.
Mrs. AGATHA WALLACE.	Mrs. MARY O. RUSSELL.
Mrs. JUDITH RICHARDSON.	Mrs. JUDITH C. SCOTT.
Mrs. SARAH BLEDSOE.	Miss MARY MONTGOMERY.
Mrs. SARAH MORTON.	Mrs. SUSAN M'DOWELL.
Mrs. ELIZA ROSS.	Mrs. EMILY CHIPLEY.
Mrs. CATHARINE HUNT.	Mrs. J. B. BOSWELL.
Mrs. MARIA BECKLEY.	Miss C. M. LOCKWOOD.

About 80 Females have become members of the Society, and 2 members for life.

A GOOD EXAMPLE TO STUDENTS.

The students of Nassau Hall, and of the Theological Seminary in Princeton, have a Bible Society of nine years' standing, which has now 5 auxiliaries. They have received from the bible society in England a donation of their publications of the scriptures in 35 languages, 6 volumes of their reports, and Owen's History of that society. The same young men have a tract society, which was established in 1817, and has distributed 43,800 tracts. They also established an Education Society in 1821. Besides these, they take an important part in the transactions of the "Princeton Sabbath School Society," established in 1815, principally by the exertions of one devoted youth. It has now under its direction 18 schools, 30 teachers and superintendants, and more than 1000 scholars. Each school is superintended by a theological student. A good example to the students of other colleges.—*Christian Mirror*.

REVIVAL OF RELIGION IN BASKING-RIDGE.

A letter from the Rev. WM. BROWNLEE, to one of the clergymen of this city, states, that on the first Sabbath in the present month, *one hundred and six* persons were to be received to the full communion of the Presbyterian Church in Basking-Ridge, New-Jersey, on examination before the Session. In performing this duty the Elders and Pastor of the Church were four days in session; and the candidates were minutely inquired of concerning their religious experience, doctrinal knowledge, and views of the sacraments of the New-Testament. It is estimated that there are at least one hundred more persons in the same congregation who are diligently seeking the Lord.

During this serious attention in the parish three stated conferences have been held weekly, and the preaching has been *doctrinal*, chiefly. In the application of his sermons, however, the Pastor has been close, searching, pungent and ardent. Public preaching and pastoral visitation seem to have been the honoured means of this great awakening and ingathering of souls.

On the same Sabbath *thirty-nine* adults and many infants, were to be baptized. Among the hopeful converts were several interesting cases of *reformation* in the lives of persons who had been drunken and profane.

Bible Classes and Sabbath Schools have been unusually blessed in this time of refreshing from on high.

In all this work, the Pastor remarks, that no art, no trick, and no unauthorised means of grace of human invention have been employed. The transforming influences of the Holy Spirit have been experienced without any other noise than that of involuntary sobbing; without tumult; and without much exhibition of merely animal feelings.

Blessed be the Lord for all such revivals: for when converts are made *doctrinally, experimentally and practically* Christians, thro' the truth, brought home by the word and Spirit of the living God, they will not crumble away like mushrooms under the first rude pressure of temptation and adversity.

In seasons of religious awakening, some quacks in theology have feared and avoided doctrinal preaching, and have expected their hearers to be converted through pious declamation about the objects of passion and affection; but in Basking-Ridge the truth has made men free from the bondage of sin and the second death.

[Philad. Relig. Rem.]

THE MILLENNIUM.

Extracts from Rev. Dr. Miller's *Missionary Sermon*.—Sept. 1822.

Blessed renovation! Happy world! when these prospects, in which the Lord causes his people to hope, shall be gloriously real!

ized! I will not attempt to describe the scenes which the generations of the millennium are destined to witness. I dare not venture on the task. Take away from the world all the malignant and violent passions, which now disquiet and degrade the children of men;—take away the intemperance, the impurity, and the injustice which are daily destroying individuals and families;—take away the bigotry, party-spirit, discord, and strife, which unceasingly agitate society, ecclesiastical as well as civil;—take away the war, famine, pestilence, oppression, and slavery, which have been, for so many generations, the scourges of our race;—take away earthquakes, tempests drought, blasting and mildew, which so often destroy the hopes of man:—take away all these things—and suppose the general reign of truth, righteousness, order and peace:—suppose the people of God every where to *see eye to eye*, and the visible church to be harmoniously united all over the world—suppose the earth every where cultivated and fruitful—the air salubrious—the seasons always favourable—tranquillity, plenty, temperance, health and longevity, universally to prevail—and all accompanied with constant and abundant influences of the Holy Spirit, *constituting one continual and universal revival*.—Imagine a scene like this; and then say, whether our world, during such a period, would not deserve to be called, as it is called in the Sacred Volume, *the new heavens, and the new earth, wherein dwelleth righteousness*? Whether it would not deserve to be considered, what it is doubtless intended to be, the vestibule of that *mansion of rest, which is not made with hands, eternal in the heavens*?

THE BENEFIT OF PARENTAL CORRECTION.

In England, in the town of Manchester, there was a gentleman who was particularly fond of his children; amongst whom there was a favourite child, about ten or eleven years of age, respecting which he related to his friend the following anecdote:—

“It happened,” said the gentleman—“one day, that the boy told a wilful falsehood; coming to the knowledge of it, I determined to chastise him for the crime. Accordingly I took the rod of correction in one hand, and the boy in the other, and led him into a private room; where having affectionately reproved him, I said that lying was a very great sin; for being committed against the great God, it consequently exposed us to his displeasure. I then chastised him, shut the door, and left him in the room.

After chastising him, on leaving the room, my affection led me to say, “Alas! alas! perhaps I have corrected him with too much severity.” Under this impression, I turned back, and went softly to the door, where I stood for some time listening to the sobbing of the child. At length as I was about to depart, having gone a few steps, I heard him uttering indistinct sounds; I went again to the door, and, looking through the key-hole, discovered the child on

his knees, confessing his sin and shame, praying for forgiveness, blessing God that he had given him so good a father; and likewise interceding for all the other members of the family."

How great is the benefit of parental chastisement? For this child, in virtue of it, perceiving the heinousness of the sin of lying, forsook it, and afterwards loved and spoke the truth.

AUGUSTINE'S MOTHER.

Augustine, in his third book of Confessions, as given in Milner's Church History, mentions the following anecdote of his mother Monica, which may be considered, especially when connected with the future conversion of her son, as a remarkable encouragement to the prayers of parents for their children:—"I remember (says Augustine,) that she entreated a certain bishop to undertake to reason me out of my errors. He was not a person backward to attempt this, where he found a docile subject. 'But your son (says he) is too much elated at present, and carried away with the pleasing novelty of his error, to regard any arguments, as appears by the pleasure he takes in puzzling many ignorant persons with his captious questions. Let him alone; only continue praying to the Lord for him; he will, in the course of his study, discover his error.' All this satisfied not my anxious mother; with floods of tears she persisted in her request, when at last, he, a little out of temper on account of her importunity, said, 'Begone, good woman; it is not possible that a child of such tears should perish.' She has often told me since, that this answer impressed her like a voice from heaven."

MINISTERS' ACCOUNT.

At a meeting of ministers, an aged servant of God represented the Judge as calling upon those who had been preachers of his word to render up their final account, and proceeding in this manner. To the first, "What was your inducement to preach my word?" He replied, "to secure a good living." "Stand by," said the Judge, "you have received your reward." To the second, "And what did you preach for?" "To display my learning and eloquence, and gain popularity." "Stand by; you have received your reward." To the third, "And why did you preach?" He humbly replied, "To make known salvation by the cross, and win souls to thee." "Room, saints, room, angels, said the the Judge, let my faithful servant enter into the joy of his Lord." The ministers retired from the meeting with great searching of heart.—*Christian Mirror*.

SUMMARY.

The American Board of Commissioners for Foreign Missions, have appointed JEREMIAH EVARTS, Esq., Corresponding Secretary,

and HENRY HILL, Esq., Treasurer. The receipts of the Board last year were about \$60,000, and the expenditures about \$1,000 less. The receipts for the month ending 12th September last were \$3,301 26.

Recent deaths. At Mayhew, Choctaw Nation, September 15, Mrs. SARAH V. KINGSBURY, wife of the Rev. C. Kingsbury, missionary.

At Salsbury, Vt. October 12th, Rev. C. PAIGE, aged 60. Rev. UZIEL OGDEN, D. D. of Newark, N. J. Rev. JOHN OWEN, D. D., London; one of the Secretaries of the British and Foreign Bible Society, and the distinguished historian of that institution. Rev. JOHN COVERT, in Williamsburgh district, S. C. Mr. C. was a native of New-York, a graduate of Columbia College, and passed through a course of Theological studies at the Princeton Seminary.

Russ Testament. The translation of the Testament into modern Russ is completed, and 30,000 copies printed. An edition of the book of Psalms has left the press, consisting of 15,000 copies. The Pentateuch, Job, Proverbs, and Ecclesiastes are translated, and Isaiah is begun.—*Christian Herald.*

The Cherokee nation of Indians have, in a general Council, expressly disclaimed all intention to make any further cession of lands to the government of the United States. They are now, they say, "gasping to inhale the vital air of civilization, and are also struggling to ascend to the summit of happiness, where science, morality, virtue, and the religion of the true God, are to be found: for the attainment of these blessings they are determined to labour on the soil which gave them birth, and which contains the relics of their ancestors."—*Western Monitor.*

SELECT SENTENCES.

"Saving faith brings glory to God, because it brings nothing to him but poverty, want, and emptiness; other graces bring something. Love brings fire; repentance brings tears; obedience brings works, but poor faith brings nothing but a bare hand, and an empty vessel. The poorer any come to God, the more they glorify him."—*Erskine.*

"If men hated sin as much in themselves, as they do in others, humility would be a very easy and common thing."—*Maclaurin.*

"Abraham's affection for his son Isaac, was extinguished by the more powerful flame of affection to the will and command of God."—*Charnock.*

"Sanctified afflictions are an evidence of our adoption; we do not prune dead trees to make them fruitful, nor those which are planted in a desert, but such as belong to the garden and possess life."—*Arrowsmith.*

"The Bible is the same to the inquiring soul as the Star to the Eastern Magi, it leads to the Redeemer."

FROM THE SAILOR'S MAGAZINE.

"O FELICEM DIEM!"

Or, the King's arrival welcomed.

THURSDAY, the 15th July, when the King landed in Scotland, and proceeded in state to Edinburgh, there were several arches tastefully decorated and thrown across the streets; on one of which was inscribed, in golden letters, "O felicem diem," and on the opposite side the translation, "O happy day." When the royal carriage entered the barrier, the Lord Provost advanced and presented "the keys" of the city to his Majesty, with these words:—This ceremony now implies that we place with loyal devotion at the disposal of your Majesty the hearts and persons of our citizens, and bid your Majesty a hearty welcome to this metropolis."—Having read this intelligence, the following lines have been penned from the impression of the moment:—

O happy day! when grace subdu'd
Its foes in my rebellious heart;
And Christ my best affections woo'd,
And bade the powers of Hell depart.

O happy day! when Jesus gain'd
Dominion o'er my guilty soul;
And sweetly all my powers constrain'd
To bow to His benign control.

O happy day! when Heaven proclaim'd,
"Prepare to welcome Christ, your King,
Ye who by grace have been reclaim'd;
He comes! He comes! Hosanna sing!"

O happy day! "Lift up your head,
Ye mental gates be lifted up;"
Enter, my King. Thy foes are fled,
For thou didst 'drink' the fatal 'cup.'

O happy day! "the keys" are Thine,
Bless'd Jesus, at Thy feet I fall,
Bought with Thy blood, I've nothing mine,
Oh, take my life—my soul—my all!

O happy day! when Thou shalt come,
And crowns, and thrones, and suns expire;
When blood-bought millions shout *He's come!*
The dead arise—the globe's on fire!"

O happy day!—the trumpet sounds,
All nature forms one general blaze;
My Jesus wears ten thousand crowns,
And myriads shout *alone HIS PRAISE!*

G. C. S.